

The Outlook

Vol. 70

March 15, 1902

No. 11

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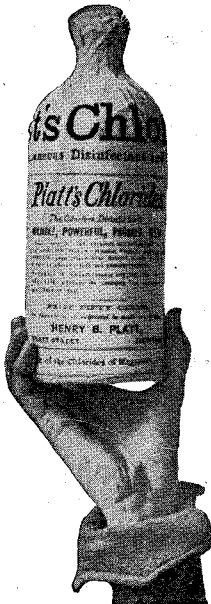
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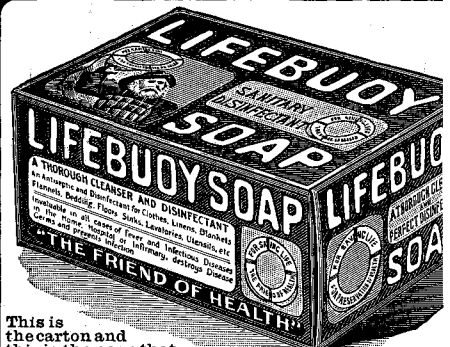
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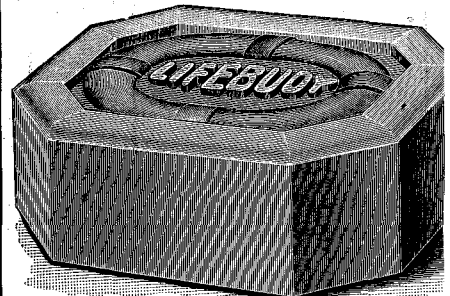
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The Ship Subsidy Debate

The Ship Subsidy Bill had the right of way last week in the Senate. Senator Frye, of Maine, made the chief speech in its favor. He urged that practically every other industry in the United States was protected by a tariff, and that the shipping industry was entitled to protection by a subsidy. Such protection was especially necessary, he declared, because foreign nations subsidized their merchant marine, because it costs more to build ships in America than abroad, and because American ships pay higher wages than foreign ships. Senator Clay, of Georgia, made the principal speech in opposition. He denied that the foreign governments most successful in their policy toward the merchant marine granted any general subsidy. France, indeed, granted such a subsidy; but the chief effect had been the building up of a shipping lobby, which constantly demanded that the subsidy be increased. In Germany and England the most successful merchant marine companies obtained their success by attention to business instead of politics. In England the only subsidy to the merchant marine was a payment of \$300,000 a year to ships which can be converted into auxiliary cruisers. In regard to the cost of building vessels in this country and abroad, Senator Clay cited recent evidence to the effect that the cheapened production of American steel had enabled our ship-yards again—as in the days of wooden vessels—to construct ships as cheaply as those abroad. In this connection it may be said that the Great Northern Railroad has now under construction in Connecticut two of the biggest vessels ever planned, and that the contract, according to President Hill, was given to the American yards solely because they could furnish ships “at a lower cost than ships of equal material

and showing equal skill in workmanship and construction could have been secured for abroad.” With regard to the wages paid to American sailors, Senator Clay pointed out that the subsidy bill only required that a small percentage of the crews of subsidized ships should be American citizens. The rest of the crews could be recruited in foreign ports at foreign wages, and even the few Americans were paid no more than their superior skill and ability to manage for themselves entitled them to. Senator Frye’s belief that nearly all American workmen are helped to high wages by tariff protection to their industries is simply an illustration of the great change that has taken place in the philosophy of protectionism since the days of Henry Clay. Clay urged that we must protect infant industries despite the fact that wages were from natural causes higher in this country than abroad. Senator Frye believes that high wages in this country are caused by the artificial policy which Clay advocated. Clay’s view that high wages are due to natural causes is in harmony with the fact that the producers of every country are paid in proportion to the wealth they produce. It is because American labor produces much that it receives much.



The Beet and Cane Battle

The struggle over the sugar problem in the House of Representatives still continues. Another fruitless conference of the Republican members was held last week, at which Representative Tawney, of Minnesota, urged a “compromise” by which the regular Dingley rates should be collected upon Cuban sugars, but a rebate of twenty per cent. be subsequently paid to Cuban planters. The aim of this plan was plainly to keep the price of sugar from being lowered for

American consumers, and to cause the bounty to the Cuban planters to fall as a direct burden upon all the taxpayers of this country. Indeed, this last end was distinctly avowed as the chief object of the compromise—its advocates claiming that the relief given to Cuba should be at the general expense and not at the expense of a particular industry. This argument would be conclusive if the particular industry in question—the domestic sugar industry—were about to be discriminated against; but the plan of the Ways and Means Committee would still leave an enormous discrimination in its favor. While wheat and cotton farmers must sell their products at the European price *less* the cost of transportation abroad, the beet-sugar farmers will be allowed the European prices *plus* the cost of transportation to this country and plus a seventy per cent. tariff. A twenty per cent. reduction in the Dingley duties on sugar does not permit domestic sugar-growers to complain of the inequality of the laws. They will still be the beneficiaries of heavy taxes levied upon other citizens for their enrichment. Nevertheless, there is from the standpoint of protectionists great plausibility in the argument of the beet-sugar men that this is still an infant industry, and therefore especially entitled to Government aid while farmers are learning how to raise sugar-beets and the local manufacturers are learning how to extract the sugar. This argument and the argument that the cane-sugar “trust”—the American Sugar Company—supports reciprocity for selfish interests account for the surprising strength shown by the beet-sugar men in the Republican caucus. The fact, however, that there is a conflict of selfish interests should not obscure the principle that considerations of justice should determine the outcome. In cases before Congress, as in cases before courts, there are almost certain to be private interests on both sides.



Sugar Bounties to Stop

At last, it seems, an agreement has been reached under which European nations will stop paying bounties to their exporters of sugar. At all events, the delegates to the International Conference at Brussels have signed such an agreement, and the ratifi-

cation of this agreement by the nations represented is anticipated. As was explained at some length in our issue of February 1, these bounties now average about \$7 a ton in most of the beet-sugar countries of Continental Europe, and their payment causes beet sugar to be sold abroad for nearly \$7 a ton less than the natural price. The policy has been disastrous to the treasuries of the countries paying the bounty—particularly Germany, Austria, and France—and also disastrous to the cane-sugar growers of Cuba and the British West Indies, who get no such bounty, but must sell at the same price as their bounty-fed beet-sugar competitors. The stopping of the bounty will enable the Cubans, for example, to compete with the beet-sugar growers in foreign markets on fair terms. The new agreement would probably not have been signed had it not been for Great Britain's announced intention to impose “countervailing” duties on bounty-fed sugar, so that the bounties paid by foreign governments on sugar sent to England should go into the English treasury as taxes. England's part in the new agreement is a pledge not to give the sugar produced in her colonies any preference over that produced in foreign countries. The principle promoted is that of a fair field and no favor.



The House Committee on Territories has voted unanimously in favor of bills granting Statehood to Arizona, New Mexico, and Oklahoma, and granting a regular Territorial government to the now exceptionally governed Indian Territory. The last of these bills is the most important, both in view of the change of conditions that it records and of that which it proposes. It records the fact that the white elements within the Indian Territory are already in the ascendancy, the last census reporting 202,000 whites to 52,000 Indians. The work of the Dawes Commission in providing for the abolition of communal government among the Indians and the allotment of lands in severalty is reported to be nearly completed. In case the new bill passes, what is now known as the Indian Territory will hereafter be known as the Territory of Jefferson, until it in turn shall be admitted to Statehood. It is

doubtful, however, whether Eastern Senators will consent to an arrangement which means eventually two new States—Jefferson and Oklahoma—in the old Indian Territory. The legislation of more than a decade ago conferring Statehood upon the two Dakotas, Wyoming, Montana, and Idaho gave an over-representation to the people of the West, and signally failed as a bit of party strategy, since the supposedly Republican States soon returned a majority of Populist or Democratic Congressmen. Oklahoma is now strongly Republican, but Indian Territory is reported to be normally Democratic, and therefore the fear of Democratic gain, as well as the fear of over-representation of the West, prompts caution. Of the proposed new States, Oklahoma is the commonwealth best entitled to Statehood. According to Secretary Hitchcock's report last November, the population already exceeds half a million, and is thrifty, well educated, and in an unusual degree American in its antecedents. The population of Arizona is estimated in the same report at a little over one hundred thousand whites and twenty-six thousand Indians, and that of New Mexico at nearly three hundred thousand whites and twelve thousand Indians. In Arizona the whites are nearly all English-speaking Americans, but in New Mexico the Mexican element is still large. Secretary Hitchcock reported, however, that the recent rapid growth of the Territory from almost exclusively American sources, and the good work of the public schools, had reduced the percentage of illiteracy from 44 in 1890 to little over 20 in 1900. In politics New Mexico is Republican and Arizona Democratic.

Rural Free Delivery

A genuine debate took place in the House of Representatives last week on the question whether the letter-carriers in the rural free-delivery system should be salaried officials like city letter-carriers, or whether the work should be given out by contract to the lowest bidder. On this question neither party had held a caucus and the Administration had exerted no pressure. Members spoke as they thought, and while the differences were sharp, party lines were completely erased. The whole House seemed to agree that the experi-

ment of free delivery in the rural districts has proven a great success, and that the system should be made universal; but this extension, Chairman Loud and a majority of the House Committee on Postal Affairs argued, would cost the country intolerable sums unless the present plan of paying rural letter-carriers \$600 a year were abandoned and the service given over to the lowest responsible bidder. Mr. Gardner, of New Jersey, who supported Mr. Loud, declared that a continuance of the present system would involve in the near future 60,000 rural letter-carriers, costing the Post-Office Department \$100,000,000 a year. Other speakers on the same side were somewhat more moderate in their figures, but nearly all supported the contention that the rural letter-carriers would presently organize and demand successfully from Congress the \$1,000 salary that city carriers receive, and thus enormously extend the cost and patronage incident to the increase in the number of salaried officials.



The Lowest Bidder the Worst Postman

The friends of the system of salaried letter-carriers ridiculed these estimates, and maintained that the system of salaried officials furnished the only method of securing an efficient service. Mr. Sperry, of Connecticut, an old post-office official, declared that in Carroll County, Maryland, which had been made the field of the first thorough trial of the system, the additional expense for the whole county was less than \$500 a year. The letter-carriers made possible the closing of a great many needless post-offices, and the service of farmers at their homes promised an indefinite extension of the business of the Post-Office Department. Mr. Gaines, of Tennessee, contended that salaried letter-carriers appointed under the present civil service rules gave less opportunity for spoils than the introduction of the star-route system of contracts. He called the attention of the House to the recent order of February 1 governing the free rural delivery service, and pointed out that under this order the "Central Boards of Examiners" to which all applications and recommendations must be submitted consisted in each case of two Republicans, two Democrats, and a woman

member, and that appeals from the decisions of these boards must go to another avowedly non-partisan body, the Civil Service Commission. He expected some partisan leanings in even these bodies, but there was less danger of spoils in such a system of appointments than in a contract system which allowed a single partisan official to reject bids at his discretion. The desire expressed on all sides to avoid any extension of the spoils system indicated that in every part of the country the evil of this system is recognized. The strongest point, however, made by the friends of the salary system was the impossibility of getting good service when such work as that of post-men was given to the lowest bidder. The friends of the salary system again and again asked their opponents whether they were willing to have city letter delivery given over to the men who would do it cheapest, and urged that they simply asked for the same treatment of country and city. On the matter of salaries there was reason, they recognized, for a difference between country and city, and Congress, they claimed, would never vote to pay city salaries in farming districts; but in the quality of the service, they contended, country and city were entitled to the same treatment. This argument seems likely to carry the day and cause the defeat of the contract system bill drafted by the majority of the Postal Committee.



**A Proposed Change in
Inauguration Day**

A resolution passed by the United States Senate on February 11 provides for an amendment to the Constitution transferring the date of the inauguration of President from the 4th of March to the last Thursday in April, and at the same time substituting that date for the former "as the commencement and termination of Congress, and of the terms of President, Vice-President, Senators, Representatives, and Delegates in Congress." Two reasons are given for the change; first, that the weather early in March occasions not only discomfort but also danger to health on the part of observers and participants alike in the outdoor ceremonies of inauguration; secondly, that the session of Congress is too short and needs to be extended. The

business men of Washington would, of course, be financially benefited by the larger crowds that milder weather would bring to the city. There has been, therefore, a steady organized pressure on behalf of the project. It is now reported that thirty State Governors have agreed to serve on a National committee to bring about the adoption of this Constitutional amendment by Congress and the necessary number of State Legislatures. The objections to this amendment are patent. Already the time intervening between the election of the President and Congress and their entrance upon their official duties is entirely too long. In the days when the Constitution was adopted it took months for news to travel where now it takes hours, and there was reason for delaying the execution of the people's will four months after it was expressed—and in the case of a new Congress the delay is sometimes even thirteen months. But no such reason exists to-day. Whatever change is made should be in the direction of shortening that interval rather than lengthening it. It is possible to rearrange the sessions of Congress, if more time is really needed. It is also possible either to change the ceremony of inauguration to within-doors or to postpone the popular welcome of the official some months after actual accession to office, after the manner of the ceremony of coronation. Is there any reason, except the desire for an outdoor spectacle, to prevent the President and members of Congress from assuming their duties on the first day of January? Certainly it seems unworthy the dignity of democracy to weigh the wishes of the few who gain profit or pleasure from the display at the inauguration against the interests of seventy million people—for it is certainly their interest that their will should be carried out by the Executive and Legislative branches of the Government as promptly as possible.



**New
Canal Complications**

There seems to be no end to the hindrances to the immediate construction of an Isthmian canal. For several years it was thought that only the Clayton-Bulwer Treaty, forbidding us to obtain exclusive control over a canal along the Nicaragua route, stood in the way of immediate

action. Hardly had this obstruction been removed by the modification of the treaty than the new Canal Commission reported that, after all, the Nicaragua route was not the one to be preferred, and that the Panama route ought to be selected if the Panama Company would sell its interests at the Commission's appraisal. The Company expressed its readiness to sell, and negotiations with it seemed to be advancing satisfactorily, when, a fortnight or so ago, a cablegram from Colombia notified the Company that the South American Government did not assent to the transfer of the canal to the United States—thus creating the prospect of prolonged negotiations before work could be begun along this route. This cablegram gave new strength to the partisans of Nicaragua, but the same kind of difficulty has now been created for that route by the unexpected action of Nicaragua and Costa Rica in declaring that their offers of a year ago are no longer open. The new Colombian Minister has written the counsel for the Panama Company that the cablegram to Paris was misunderstood, and that his Government will befriend the plan to have the Panama route completed by the United States Government. Nevertheless, the end of delays from Spanish-American sources is by no means in sight. The cause of these new difficulties is variously attributed to the cupidity of the Central American Governments, which wish to drive a better bargain with the United States, to the activity of the anti-canal lobby which is alleged to be at work in Central America as well as Washington to prevent canal competition with the transcontinental roads, and finally to a real fear on the part of the Spanish-American republics that American ownership of the canal will pave the way for American rule. It will be recalled in this connection that the President of Nicaragua kept De Lesseps from securing his charter along the Nicaragua route because the action of France in putting Maximilian on the throne of Mexico made the President unwilling that the French should secure a foothold in Nicaragua. Meanwhile the Senate Committee on Inter-oceanic Canals has voted seven to four to report in favor of the Nicaragua route. This vote, however, is less significant of the final out-

come than appears on its surface, for most of the members of this Committee have for years been advocates of the route they now recommend. The strength of Nicaragua on the Committee came chiefly from the Pacific Coast and Gulf members—Turner, of Washington, Mitchell, of Oregon, Foster, of Louisiana, and Morgan, of Alabama. Of the remaining members of the Committee, Senators Hawley, of Connecticut, Platt, of New York, and Harris, of Kansas, favored Nicaragua, while Senators Pritchard, of North Carolina, Hanna, of Ohio, Millard, of Nebraska, and Kittredge, of South Dakota, opposed it.



Inter-State Commerce Last week the United States District Attorney in Chicago was instructed by the Department of Justice to begin legal proceedings against any railways centering in that city whose officials had testified before the Inter-State Commerce Commission to infractions of the Inter-State Commerce Law. While the form of proceedings has not been definitely decided upon, it is probable that injunctions will be instituted. It is also understood that suits will soon be begun in the several cities where it may be deemed necessary to insure the observance of the law. Coincidentally with the Government's action, last week saw conspicuous withdrawals from various traffic associations and the abandonment of others, ostensibly because they were held to be in violation of the Inter-State Commerce Law, really because, like most pooling agreements (to which railways have been forced through the laws in operation), they have never been sustained in their integrity. Some one road, generally the one which has least business, is sorely tempted in favored cases secretly to lower freight rates, and yields to the temptation. It is now evident, however, that the Inter-State Commerce Act will be discussed as never before. President Roosevelt has earned the thanks of the whole Nation in his determination to enforce the Act with a view of preventing discrimination in rates through rebates and otherwise. As with the Government's case a fortnight since against the Northern Securities Company for violation of the Anti-Trust Law, so in this, involving violations of the Inter-State

Commerce Law, Mr. Roosevelt is proceeding on the opinion and advice of Mr. Knox, the Attorney-General. Incidentally the charges brought against that official of being a mere "corporation lawyer" fall to the ground. We hope that his efforts in both cases may be successful; in the second, however, the record of litigation instituted under the Inter-State Commerce Law proves that measure a defective one in accomplishing the purpose which its makers had in mind. If, however, not even the Attorney-General of the United States can enforce existing law through the courts, to realize this purpose, then—since Government ownership seems hardly yet in the field of practical discussion—we must have new and greater Government control which will compel both just and stable rates.



"Democratic" Telephone Rates The disappointment in London over the telephone rates established by the Post-Office Department has occasioned great protest—chiefly, it seems, because telephone subscribers had been led to expect too great a reduction in rates when the National Government entered the field. A deputation from the London County Council called upon the Postmaster-General, Lord Londonderry, and vigorously condemned the agreement which his department had made with the National Telephone Company to sustain rates at so nearly the old level. Lord Londonderry in his reply pointed out that when the Government entered into competition with a private business enterprise it could not accept the rules of commercial warfare and fight simply "for its own hand," ignoring the rights of its competitor. The Government had established what it thought to be fair rates, had arranged that no telephone subscriber need be at the expense of installing two systems, and had also insured that when the National Company's franchise expired, nine years hence, the Government should acquire a great system, supplementing and not duplicating its own, at the actual value of the physical plant, with no allowance for good will, profits realized, or compulsory purchase. These considerations alone went far toward justifying the agreement; but the Postmaster-General urged strongly

that the reduction in rates was more important than the protestants had realized. It was true that the "flat" rate for unlimited service remained \$85 a year, whereas the rate before had been from \$85 to \$100, according to the length of the contract; but the new rate applied only to heavy users of telephones, since all light users could avail themselves of message rates, not before available. These message rates would aggregate only \$40 a year for subscribers averaging two calls a day. The new system, therefore, accomplished a "democratic" reform by putting the telephone at the service of great bodies of people who could not heretofore afford it. When the rates to all the light users of telephones—all those who keep telephones in their offices or stores to get calls rather than to send them—are reduced to less than one-half, there should be less complaint of the excessive charge to those who still preferred to pay for an unlimited service. The Postmaster-General was obliged to consider the interests of the taxpayers of the entire Kingdom as well as those of the subscribers for London telephones, and on that account also, as the representative of the interests of the many, he was bound not to experiment with rates hazardously low.



The Telephone Debate in Parliament Lord Londonderry's reply contained still other points in defense of the London telephone agreement, the chief of them being that even the unlimited rate of \$85 a year compared favorably with the unlimited rate in Paris and New York. London, he said, covers an area of over 600 square miles. "Paris covers an area of only 30 square miles, and yet the rate there for an unlimited user is £16 [or \$80] a year, and in New York, with an even smaller area [22 square miles], the corresponding rate is £48," or \$240. In London many of the messages are properly for a long-distance telephone service. The Postmaster's remarks seemed so complete a vindication of the action taken by his department that it might have been expected to quiet the agitation. It appears, however, that it did not do so, for the matter was afterwards brought up in Parliament, and several Unionist members from metropolitan districts refused

to vote to sustain the Ministry, while others signified that they would have taken the same action but for the assurance that the new rates are regarded by the Ministry as experimental, and that an inquiry into the possibility of lowering them would be made before 1905. One of the few Unionist members who still voted against the Ministry, in spite of these assurances, was Mr. Cross, the member from Glasgow. "In Glasgow," says the London "Spectator" in reporting the debate, "the corporation under the act of 1899 . . . has set up a municipal service which offers an unlimited use for only £5 5s. [\$26] a year, with alternatively a charge of £3 10s. [\$17.50] a year, and one penny [two cents] for each call. This compares with a charge of £10 for unlimited service and no 'toll rate' on the part of the National Telephone Company in the same city. As might be supposed, there has been a very brisk demand for the privileges thus offered, and it is said to be anticipated by those concerned that the financial results will be very satisfactory." However, as the "Spectator" adds, this remains to be determined. Nevertheless the public is assured that it will learn the actual cost of telephone service, and can establish rates fair to all.



The Boer War Last week Messrs. Wolmarans and Wessels were received by Secretary Hay as private citizens and not in an official capacity. The delegates hoped to secure from our Government a prohibition of further shipment of horses, mules, and provisions from the United States to the British army in South Africa. Mr. Hay pointed out to the delegates the various precedents and authorities which conclusively establish the American Government's inability to stop our farmers from shipping provisions and our stock-raisers from selling their produce anywhere in the world where they can get the best price. It is interesting to note that, more than a hundred years ago, in the same year, two great statesmen put themselves on record in this regard. In 1793 Secretary of State Thomas Jefferson declared that "our citizens have always been free to make, vend, and export arms. To

suppress their callings because war exists in foreign and distant countries, in which we have no concern, could hardly be expected. It would be hard in principle and impossible in practice." In the same year Secretary of the Treasury Alexander Hamilton said that "the purchasing within and exporting from the United States, by way of merchandise, articles commonly called contraband, being generally warlike instruments and military stores, is free to all the parties in the war, and is not to be interfered with." The Boer delegates probably understand as well as any one that our Government's attitude in all matters connected with the Boer war has been strictly neutral. Nothing has been done to prevent shipments of commodities to the Boer forces or to the British forces. If either side chooses to buy our produce, however, it must transport it at its own risk. But this complaint was not the delegates' principal business. They wanted to induce the American Government to do something—anything, from direct intervention down to a simple tender of good offices—to stop the Boer war. While Secretary Hay promised to ameliorate conditions wherever he could, he gave them no hope that our Government could or would interfere in the struggle. Later in the day, the delegates, accompanied by Dr. Müller, of the former Orange Free State, called upon President Roosevelt, and again were received, not in their official standing, but as private citizens. After Mr. Roosevelt had attentively listened to what the delegates had to say, he informed them decisively that this Government could not interfere in the progress of the war. Doubtless the delegates turned with some satisfaction from their disappointment to the cable despatches of Monday of this week which told of the capture by the Boers of General Lord Methuen and four guns, with a British loss of about three hundred killed, wounded, or captured. The Boers were commanded by General Delarey. Lord Methuen was wounded.



China and France The rebellion in the Chinese province of Kuangsi has grown to serious proportions. Last week, moved by the presence of our missionaries there, Mr. Conger, American

Minister at Peking, requested exact information from the Chinese Government concerning the insurrection. In response, the Government declared that about ten thousand soldiers had rebelled in the Nanning district (in which are three American missionary families) of the province, and that they had secured many recruits. A telegram from the Prefect of this district to the Government at Peking added that missionaries representing many nations were traveling there, and that they were in danger. Thereupon the Government requested that the missionaries deposit their valuables with officials and accept an escort to the coast, as the rebellion may not be suppressed for some time. Troops have already been sent to the district to take the missionaries away, and two camps of soldiers ordered to Nanning to restore order. Not only this district, but all of the southern provinces—the two Kuangs (Kuangtung and Kuangsi) and Yunnan—have long been coveted by the French. The provinces lie across the northern border of the French colony of Tonking. Russia expects to absorb northern China, and France expects to absorb southern China. This would leave the Yangtse Valley for England, and the rich coast province of Shantung, with a large amount of surrounding territory taken from other provinces, for Germany. In the present instance the French are said to be secretly supporting the rebels—an allegation probably as well founded as was a similar one in 1900 regarding Russia and the Boxers. In reply to this charge the French say that the whole difficulty was caused by the promotion and removal of General Su, who had charge of the soldiery in the Nanning district; owing to his complete control of all classes there, the French had warned the Chinese Government of the peril which might attend his removal. He was removed, however, and his former soldiers, being pure Chinese, formed a propaganda for the overthrow of the Manchu dynasty and the founding of a Chinese dynasty. The Government, now somewhat alarmed, has ordered Marshal Su to return to the south and to resume command of the rebellious soldiers. It is doubtful if he will be able fully to control them, certainly not until their wages, long overdue, are paid. As the rebels have

killed a French officer near the Tongking border, France has an excuse for demanding a slice of territory as indemnity for the murder. It may be remembered that for the killing of two missionaries Germany asked and obtained the right to found her colony of Kiaochau and also exclusive railway and mining privileges throughout Shantung!



The Associations Law
in France

M. Waldeck-Rousseau, the French Premier, made no idle threat when he declared that the new Associations law would be enforced to the letter. According to the provisions of that law no association, religious or secular, may exist in France without first obtaining Government sanction, nor without it may the members of any association individually prosecute their former labors. It was supposed that the Government would deal leniently with individual offenders, but the opposite policy is seen in the action taken, among others, against Père du Lac, who has long been the real power among the recalcitrant Jesuits. During the Jules Ferry régime, nearly twenty years ago, Père du Lac was banished for a similar offense to that which brings him under the present Government's displeasure. He went to England, and remained some years at Canterbury, where he opened a boys' school, which apparently obtained considerable influence as a Jesuit point of vantage. His school for boys and young men in France, however, obtained a wider-spread influence. During the Dreyfus trial it was shown that this institution furnished recruits for army preferment to an extent not obtained by any other similar school. At first it was supposed that offending members of religious orders might escape the letter of the new law through the law of 1829, by which a secularized member of a religious order belongs to the diocese in which he is ordained, and through a still earlier law, by which bishops have still absolute authority over the religious and secular clergy in their respective dioceses. Here, then, is an apparent conflict between civil and canon law. Those bishops who sympathize with the Jesuits and members of the expelled orders have not hesitated to license them to preach the Lenten sermons,

to occupy the confessionals of parish churches, and to carry on missions. It is therefore no surprise to learn that, in addition to expelling those who, unauthorized by the Government, persist in teaching and preaching, M. Waldeck-Rousseau has resolved on a further "persecution." He will exact declarations of loyalty on oath from the prelates who have shown exceptional favor to those under the Government's ban.



The End of
Prince Henry's
Visit

If Prince Henry carries away from the United States this week on his homeward voyage as pleasant an impression as he has left behind him, his American visit will be a cheerful and agreeable memory. In all his hurried railroad rushing to and fro to look at cities, to dine with magnates, to inspect institutions, to respond to German-American enthusiasm, to endure patiently some dozens of formal addresses, to bow and smile at curious crowds, the Prince has been invariably good-natured, dignified, and evidently an interested observer. His impressions of the country and people must be rather on the cinematograph order, but his often shrewd and occasionally humorous remarks (as when at Cambridge, after a hearty reception, he asked what had become of the famous "Harvard indifference") show that his mind was alert; and he has in fact stated that he was fully aware of the fact that he has had only a superficial glimpse of a very small part of the country, but that, in view of the general character of his mission, it was better to get some broad idea of the vastness and diversity of the United States rather than to study one part—say the great cities of the Eastern States—more fully and closely. At St. Louis, Milwaukee, and Chicago last week rousing receptions gave Prince Henry an idea of Western hospitality and heartiness; at Niagara he had a fine glimpse of the winter view of our greatest natural wonder; at West Point he inspected the future officers of our army; in Boston he saw an American city of a different type from the others he had visited, and evidently thoroughly enjoyed his glimpses of the great university near by; at New York again he was literally overwhelmed with social attentions and honors. The visit to Cambridge

was peculiarly noteworthy because of the conferring upon the Prince of the degree of Doctor of Laws, because of the spontaneity and joyfulness of the student welcome, because of the presentation by Prince Henry in behalf of the German Emperor of photographs of the objects to be sent to the Germanic Museum before long, and most of all, perhaps, because of the felicitous addresses from President Eliot, Major H. L. Higginson, and Secretary Long. Dr. Eliot made a particularly happy point when he joined in pleasant reference German, English, and American memories of friendship by saying:

We gladly welcome here to-day a worthy representative of German greatness, worthy in station, profession, and character. We see in him, however, something more than the representative of a superb nationality and an imperial ruler. Universities have long memories. Forty years ago the American Union was in deadly peril, and thousands of its young men were bleeding and dying for it. It is credibly reported that at a very critical moment the Queen of England said to her Prime Minister, "My lord, you must understand that I shall sign no paper which means war with the United States." The grandson of that illustrious woman is sitting with us here.



The Philippine
Evangelical Union

The first annual convention of the Evangelical Union of the Philippine Islands recently concluded a five-day session in Manila. Despite the fears of some and the open prophecies of failure from others, the sessions were well attended, the spirit of unity was increasingly evident, and the members went back to their respective fields of labor with added faith in the practicability of direction in missionary work. With the exception of one society, all the Protestant mission forces in the archipelago were represented. The day sessions were held in the new Methodist Church and the night sessions in the Zorrilla Theater—the largest and most accessible auditorium in the city. Addresses were made in English, among others, by the President, Major E. W. Halford, U.S.A., the Rev. H. F. Miller, of the British and Foreign Bible Society, the Rev. Messrs. McLaughlin and Stuntz, of the Methodist Mission, Briggs, of the Baptist, Hall and Hibbard, of the Presbyterian, and by Dr. E. B. Bryan, the Principal of the Normal School; in Spanish by the Secretary of the Evangelical Union,

the Rev. J. D. Rodgers, and in Tagalog by Señores Francisco, Zamora, Estrella, and Velasco. Among the topics discussed were: The Conditions of Church Membership, Religious Education, the Work of Medical Missionaries, A Local Hymnology, The Need of an Evangelical Literature, Medical Missions, The Training of Filipino Helpers, and The Self-Support of Filipino Congregations.



**Young Women's
Christian Associations
in New York City**

The annual report of the Young Women's Christian Association of New York City has as its most prominent feature a chapter on its West Side Settlement. For many years the Settlement had occupied a house in Forty-seventh Street, which was found to be inadequate for the growing work. A removal was therefore decided upon to Nos. 448-460 West Forty-fourth Street. This entailed an expenditure of forty thousand dollars, an amount secured in a few weeks among friends of the Association. In the new house accommodation is afforded for twenty-five girls, who find a permanent home at a moderate cost. The neighborhood work of the Association has also taken on fresh vigor from the vantage-ground of enlarged accommodations—the sewing-school, the library, the Penny Provident Fund, the classes in the kitchen-garden, in basketry, millinery, lace-making, and music, the gymnastic classes, and the various clubs. In contrast with this simple home stands the Margaret Louisa Home, the department next in order in the upward ascent from youth to age. This is a building of large resources, supplied with every comfort for the guests who in large numbers flock to its doors to find temporary refuge and residence. But even this admirable structure has its limitations; its record shows an annually increasing volume of work, and the building can no longer fully provide for all who come to it. Perhaps the most picturesque field of the Association's activity, however, has been its summer home at Asbury Park, New Jersey. A change was made last spring to a larger house, which is already taxed to the utmost.—Within the past year the Young Women's Christian Association building in the Borough of Brooklyn has

been altered and improved at a cost of about forty thousand dollars, and the various evening and other classes are again at work. The arrangements have been planned so as to give the greatest possible aid to shop-girls and other employees; for instance, members attending evening classes may go there directly from their day work, and enjoy an ample dinner at an expense of fifteen cents, in a cheery dining-room. Another pleasant apartment contains the library of ten thousand volumes. A special cause of rejoicing, however, is the new and finely appointed roof-gymnasium. Here the particular feature is the corrective exercise system, under which round-shouldered or other partially deformed young women may be restored to normal health and physique.



**A Roman Catholic
Seminary
for Insular Missions**

A Committee of American Roman Catholic Archbishops has decided to establish in this country a Seminary for Home and Insular Missions. This project has been urged especially by the Paulist Fathers. They abundantly recognize the need of special training under distinctly American auspices for missionaries whose work is to lie in our outlying States, Territories, and possessions. It has been currently reported that this plan is to be under exclusive Paulist patronage, but this is not the case, although of all Roman Catholics they are perhaps probably the most interested in its success. The project has the support of the entire American Roman Catholic hierarchy. The Paulist Father Elliott, however, has been chosen by the Archbishops to make the general appeal for funds. Already he has found prompt and generous response. Some contributions have come from non-Catholics, who believe that the ideal religious condition of the Philippines, for instance, will not be attained by sending only Protestant missionaries there, but rather by developing and strengthening the religious faith of the Filipinos along existing lines, always provided that the work be done by American missionaries. The locality in which the Seminary is to be placed has not yet been determined upon, nor have the rector and his staff of professors been appointed; we understand

that these announcements are shortly to be made.



**Old Foes
New Friends**

Since Canon Henson's noteworthy plea for "intercommunion," fresh indications appear of a perceptible, though not yet very marked, drawing together of English Nonconformists and Anglicans who oppose the Romanizing party in their Church. Canon Cremer, the vicar of Eccles, Manchester, has taken a courageous step forward. He has arranged for addresses by representative Nonconformists from the lectern of the parish church on Sunday evenings in Lent, after the usual service. The inclusion in his list of speakers of Unitarians and Friends, as well as the Salvation Army, indicates the real catholicity with which this striking innovation has set aside old prejudices. In Somersetshire a private meeting of Anglican clergymen has been held to listen to a paper by the Secretary of the County Congregational Union on "The Attitude of Modern Congregationalism with Regard to the Catholic Churches." These signs of mutual approach, though now only here and there observable, reveal a tendency prophetic of still better things.



**A Southern California
Sanitarium**

The Good Samaritan Hospital at Los Angeles should appeal to the sympathy and support of people everywhere. It is located in one of the most attractive communities in the country, and in the midst of a region to which people go from all parts in search of health. So strongly marked is this element in Los Angeles that fully one-half of the population, it is claimed, is made up of invalids and those forced to live there because of illness in their families. Some of the people have means, and, in many cases, have built for themselves comfortable homes, but the number of indigent invalids is appalling. While the Good Samaritan Hospital has been wisely managed, and now earns a surplus every month, free work can be adequately done only as the hospital is endowed. The present endowment is about five thousand dollars, and the interest upon that sum is the revenue upon which the hospital mostly depends for the support of free patients. The need is for an increase of accommo-

dations so that continuous care may be given to no less than a hundred patients. The hospital is by no means a local institution, as will be seen from the fact that last winter, when even the reception-rooms were filled with beds, not a single patient in the hospital had been born in California. Bishop Joseph H. Johnson, of the Protestant Episcopal diocese of Los Angeles, says that Californians can amply care for their own sick and poor, but the burden is heavy when they are called to provide for the hosts of invalids coming to them from every quarter. The hospital authorities do not wish to refuse assistance to those constantly appealing; and in the interest of those whom they are anxious to aid, they make known their need for increased accommodations, so that they may be able to help three times as many patients as at present. Upon the condition that Bishop Johnson raise fifty thousand dollars he has received about half that amount. We earnestly trust, therefore, that those who desire to aid a most efficient work will feel specially inclined to send their contributions without delay to him for the Endowment Fund of the hospital. We may add that, in its benefactions, the hospital assists without regard to race, creed, or color.



**Protecting the
Family**

It is doubtful if any other association is serving a vital interest more effectively or in a more frugal way than the National League for the Protection of the Family. Its twenty-second annual report sees a decided increase of interest manifested in the various problems affecting the family. Prominent among these is that of marriage and divorce. In nine States and in the District of Columbia the year's legislation on the subject has been more or less corrective of defects and evils. In Minnesota, New York, and the District the advance has been greatest. In Rhode Island the movement for divorce reform, which nearly succeeded a year ago, is being pressed with greater vigor. In Indiana, in which conditions have long been bad, there is "a remarkable change for the worse." To meet a condition in which the ratio of divorce to marriage was in 1900 1 to 5.7 for the State, and 1 to 3.77 in Marion County, where Indianapolis is situate, an "Emergency Act"

has been passed, applying to that county only. The check supplied by this act requires the prosecuting attorney of the county to appear for the State in all divorce cases where there is no *bona fide* appearance of counsel for the defense. The proposed uniform law of divorce procedure, favored by the State Commissions on Uniform Legislation, is held waiting till a measure of the Commissions relating to negotiable bills has been disposed of, now the subject of warm discussion. The League urges its friends, especially in the thirty-three States and Territories which have appointed these Commissions, to initiate efforts for reform in their own States by enlisting the influence of men of standing and experience. The interest taken by the churches in such reform seems demonstrated to the League by the fact that "almost at the same time, and in two cities as far apart as San Francisco and Portland, Maine, and without the slightest preconceived arrangement, the General Convention of the Protestant Episcopal Church and the National Council of the Congregational Churches took substantially the same action." Members of the committees appointed by these bodies have shown their appreciation of the work of the League by inviting its suggestions. Its work is really hampered by inadequate means, especially for printing and travel. Twenty-two hundred dollars is a well-earned allowance for a year's expenses of all sorts, including the salary of an expert authority as Secretary. A large increase of associate annual memberships at \$5 each is a very desirable reinforcement. Copies of the present report and of other valuable publications can be had of the Secretary, the Rev. S. W. Dike, LL.D. Auburndale, Mass.

Baggage Inspection

It is to be hoped that all persons who have experienced or have seen other people experience discourteous treatment at the hands of customs inspectors in this city will send full statements of the facts promptly to the Secretary of the Treasury, who is making an investigation. The attempt has been made in some quarters to minimize the effect of the movement for a reform in the inspection

of travelers' luggage by describing it as initiated by "society women." This is a deliberate misstatement. As The Outlook pointed out in its comment upon the matter two weeks ago, the vast majority of Americans who go abroad are not of the wealthy class. They are people of average means; professional men in the highly honorable but not very remunerative occupations of preaching, teaching, writing, painting, and the miscellaneous work which requires skill and training as well as industry and vigor. It is the school-teacher, the clergyman, the working woman and the working man in the professions, upon whom the customs duty falls most heavily. It is this class of persons who are treated with incivility. The woman with a single small trunk is greeted with quite as hostile an air by the inspector as the woman who comes with ten large trunks; and the few trifles and souvenirs which have been brought home are drawn out from their places and exposed upon the dock quite as ruthlessly as if they were jewels, ornaments, or dresses of great value. This is not a rich woman's movement; it is a popular movement. It is a movement for the benefit of the people of America.



Congress and Cuba

The reports from Washington with reference to the attitude of Congress towards the question of Cuban relief are so conflicting and change so radically from day to day that very little confidence is to be placed in them. Meanwhile the fate of Cuba is hanging in the balance; the situation in the island is pitiful, and, if relief does not come, will soon become tragical; and the people of the United States are waiting upon the action of Congress with hope, but also with very serious misgivings. A few years ago the House of Representatives held a great place in the regard of the people, and had assumed a position of leadership which was accorded to it because it was willing to assume the responsibilities of leadership; of late, the House has apparently abdicated the functions of leadership by thrusting the responsibility of power upon the Senate, and has put itself in the position of a mere recording and

confirming body. It has lost immensely in prestige and influence in consequence; and it is to the Senate that the people are now looking for the redemption of the public pledges and the saving of the National honor.

The Republican leaders in Congress do not, apparently, realize their responsibilities. Many of them certainly fail, as public men often do, to understand the sentiment of the country. In their hands is committed, for the moment, not only the honor of the Nation, but also the safety of their own party; for the Republican party is being tested and weighed in the balances. No party can afford to disregard National obligations. It may seem politic at the moment to men who take direction, not from the guidance of principles, but from considerations of temporary advantage, to evade a National promise or to disavow a National obligation; but in the end such a course reacts with disastrous consequences on the party which follows its fears rather than its principles, and consults its safety rather than keeps its pledges. A party which is guilty of a falsehood discredits itself as definitely and as fatally as a man who is guilty of lying. The Republican party, through the Administration, has given certain assurances to Cuba; if it fails to make those assurances good, it will stand discredited before the country, and give its opponents an issue of which they will make the most.

More than this, the forces in the background which are prolonging the indecision of the party leaders in Congress are thoroughly understood throughout the country. The Republican party has more than once of late years been sent to the rear because it was suspected of undue intimacy with great financial interests. It was the conviction that money and politics were on terms which were reputable to neither that led hundreds of thousands of men to vote for Mr. Bryan six years ago. If the Republicans fail to do their duty to Cuba, the country will believe that the majority in Congress has submitted to the dictation of certain financial interests. The present crisis is one of the fruits of the policy of protection. A small group of men, representing a single industry, have applied the principle of protection to that industry, and are insisting that

they have a right to be protected; and there is much to be said for the logic of their situation from the standpoint of extreme protection. On the other hand lie the greater interests of the whole country, and the welfare of a sister people for whom this country has made a great expenditure of money and a greater expenditure of men, and whom it would be base, having made free, to rob of the fruits of freedom. In such a crisis Congress cannot afford to listen to the demands of specific interests, no matter how great they may be; it must consult the honor and the welfare of the whole country.

Upon the Republicans in Congress depends also the fate of protection in the near future. That the protective system must be modified to suit the new demands of the new times is evident to all thoughtful men. It can be preserved only by breadth of view and flexibility of legislation during the next few years. If the extreme protectionists are allowed to have their way in the face of new conditions creating new demands, there will be a violent end to protection which will not only throw the Republican party out of power, but which may prove very disastrous to the country. History is full of lessons writ large for the benefit of the Republican party at this juncture. It would do well to take a few hints from the policy of the English Conservatives who, whenever they find that they must make concessions to public opinion, instead of standing out and inviting a movement of revolutionary intensity, modify existing conditions in their own fashion. The true policy for the protectionists is to study public sentiment and to make the modifications of the tariff system which are inevitable, instead of allowing them to be made by their enemies.



A Charter Gain Imperiled

When the new charter of Greater New York was adopted, containing the provision that no franchise for the use of the city's streets should thereafter be granted for a longer period than twenty-five years, with the privilege of renewal "on a fair revaluation" for a second twenty-five years, it was hoped that the right of the public to the future value of public franchises

had been made secure. When the rapid-transit charter was successfully disposed of, guaranteeing the city, at the end of fifty years, not only the ownership of the franchise but also of the plant of the underground railway, without compensation, it was believed that the practicability of franchises securing the interests of succeeding generations had been demonstrated to the most incredulous. But the public confidence thus occasioned seems to have been unwarranted, and the principle incorporated in the city charter is in serious danger. Already the original charter has been amended by the insertion of a clause that charters for tunnel corporations may be granted for fifty years in the first instance, with the right to a renewal for twenty-five years more, and there is now pending in the Legislature a bill permitting such corporations to be granted perpetual charters.

The pending measure—the Stranahan bill—had for its occasion the plan of the Pennsylvania and Long Island Railways to construct tunnels under the North and East Rivers, joining their lines and giving them both a common terminal in the heart of the city of New York. This project, while promising great advantages to the city, was not essentially municipal in its character, and the city administration naturally felt that the franchise asked was not the kind contemplated in the city charter. It therefore assented to the proposition that the Legislature should authorize the Board of Aldermen to grant these railroads a tunnel charter lasting for all time, like their railroad charters, provided the roads could be required by the Aldermen to pay a reasonable annual compensation for their privilege, subject to readjustment every twenty-five years. The Stranahan bill, however, through which the granting of such a charter was to have been authorized, has been so drafted that the Board of Aldermen may hereafter grant perpetual charters to any number of tunnel corporations, even when these charters are primarily municipal in their character. It was necessary, of course, that the bill authorizing the charter to the Pennsylvania and Long Island roads should be general in its terms in order to be constitutional; but the men who drafted the Stranahan bill, instead of seizing upon the exceptional

feature of the present exceptional case, and restricting perpetual charters to tunnels used for inter-State railway traffic, allowed such charters for tunnels to be granted to any railway company (steam, electric, or horse) which promises “to be connected” with some railroad or railroads able to take passengers from a point inside the city to a point outside. If we except a stipulation that the tunnels must emerge to the surface on private land, there is practically no restriction upon the tunnel routes for which franchises may be granted under the terms of this bill, for almost every tunnel route may promise to be connected with some car line reaching beyond the city limits. The stipulation that the routes must emerge to the surface on private property is of little importance, since private property must always be secured for terminal stations, and the remainder of the route may be under the public streets.

There is no reason why tunnel corporations should thus be exempted from the general provisions governing municipal franchises. The franchise of the Boston subway, as well as that of the New York rapid transit system, demonstrates that private corporations are glad to get tunnel franchises which are not only limited to a shorter term of years than the present New York law fixes, but which stipulate that at the end of the term the physical property controlled by the tunnel company, as well as the franchise given by the city, shall become city property. The present New York law allows seventy-five-year tunnel franchises to be granted, with the stipulation that at the end of the term, if the city takes the property, it shall pay the company the entire value of the physical plant less a fair allowance for depreciation. Fairer terms than this no private monopoly has a right to ask. If charters prove burdensome to the corporation in the next generation, the corporation is never bound to continue to operate them, on terms unjust to itself; and if these charters prove in the next generation burdensome to the public, the public should not be bound by terms unjust to itself. In order that a charter shall be as fair to public interests as to private interests a generation hence, the present generation should bind only itself,

and leave the future generations free to act as justice in the future may require.

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The University as a Wealth-Producer

In his inaugural address President Remsen, of the Johns Hopkins University, made some statements which bring out strikingly the great increase of the number of men and women who are taking advanced courses of study in this country. In 1850 there were only eight graduate students in all the colleges in the United States, and of these three were at Harvard, three at Yale, one at the University of Virginia, and one at Trinity; a quarter of a century later, in 1875, the number of students had increased to three hundred and ninety-nine. Fifteen years later, in 1900, the number had increased to five thousand six hundred and sixty-eight; at present there are more than six thousand students taking advanced courses in different institutions of learning in this country. In 1835 there were four American students in the philosophical faculties of the German universities; in 1860 there were seventy-seven, in 1880 one hundred and seventy-three, in 1890 four hundred and twenty-two, and in 1898 three hundred and ninety-seven. The great increase in the number of men and women who are taking advanced work in this country is not, therefore, to be accounted for by any falling off in the attendance of American students at the German universities, although the fact that the increase of attendance at those universities during the last ten years has not been kept up is undoubtedly due to the enlargement of facilities for advanced work in America. In twenty-five years, therefore, the number of students who are taking special courses has increased from four hundred to over six thousand; and during this period, as President Remsen remarks, the colleges have been steadily advancing their requirements, so that the great increase in the number of those who desire more complete education gains additional significance from the fact that the standards of education in all institutions have been greatly advanced.

These facts are significant in many ways—chiefly, however, in two. They

bring into clear light the development of American education at the top, and they promise immense practical results in the near future. These two things are not commonly put together, but, as a matter of history, they belong together; and it is of the highest importance that Americans should understand the intimate connection between the most advanced education and advance in material success and the command of material resources.

Six thousand men and women taking advanced courses at our universities means an immense influence for the highest education, distributed ultimately in all parts of the country. No small part of the momentum which education has already received and of the great advances which it has made is due to the fact that professorships are filled everywhere by those who have taken advanced training, and who bring to their work not only what is required in the way of specific preparation, but trained habits of mind, wide outlook upon life, general culture, and the enthusiasm which goes with true scholarship.

If our universities did nothing for us except train our teachers, they would render a service which could not be measured in dollars and cents, and which would fully justify the great expense which modern education involves. But our universities are doing something of far greater practical utility than this; they are equipping us for the competition in the open field of the world into which we have now entered, and in which the commercial leadership will be decided, not by mere energy nor by simple inventiveness, but by intelligent knowledge of the situation and intelligent command of the resources of success. The connection between the practical work of the world and the work carried on in the laboratories of the universities is more intimate than is generally known. The most striking example of the practical value of education in the material development of a nation has been seen in the growth of Germany during the last twenty years. The German universities, through their great investigators and the facilities they have afforded for original research, have done more for German industry in all forms than any other single agency. As a result, President Remsen tells us, the

commercial industries in that country have grown to almost inconceivable proportions, while the corresponding industries of Great Britain have steadily declined. In an address delivered before the British Society at Glasgow last summer, commenting on the coal-tar industry, the speaker declared:

In no other industry have such extraordinarily rapid changes and gigantic developments taken place in so short a period—developments in which the scientific elucidation of abstract problems has gone hand in hand with inventive capacity, manufacturing skill, and commercial enterprise; in no other industry has the close and intimate interrelation of science and practice been more clearly demonstrated. . . . Again, besides the loss of material wealth which the neglect of the coal-tar trade has involved to this country, there is yet another aspect of the question which is even of more importance than the commercial one. There can be no doubt that the growth in Germany of a highly scientific industry of large and far-reaching proportion has reacted with beneficial effect upon the universities, and has tended to promote scientific thought throughout the land. By its demonstration of the practical importance of purely theoretic conceptions it has had a far-reaching effect on the intellectual life of the nation. How much such a scientific revival is wanted in our country the social and economical history of the past ten years abundantly testifies. For in the struggle for existence between nations the battle is no longer to the strong in arm, but to those who are the strongest in knowledge to turn the resources of nature to the best account.

The world-field into which all nations are coming in free competition by the historical movement to which all narrower policies must sooner or later yield will be commanded by those races which bring, in addition to native energy and sagacity, the resources of scientific investigation and of thorough education. The discoveries which are made in the laboratories of the universities are of vast importance to commerce. If the great advances which have been made in recent years in many of the most important fields of industry and manufacture are traced to their sources, those sources will be found in university workshops, and the real discoverer will be found in the person of some university professor who has knowledge, time, and tools for patient investigation. Simply as a matter of business, our universities and advanced schools of every kind have become a prime necessity in our development. If they were to

languish, the material prosperity of the country would languish with them. Men must take nature into partnership in order to succeed in large undertakings; and the interpreters of nature are the scientists. It is they who put the great manufacturers, organizers, and captains of industry in touch with the forces which produce wealth; and the university is at the very heart of the great modern movement of production.



Out of Pain

It was a radiant world on which the boy opened his eyes; a world so beautiful that it was impossible to look at it without seeming to see through it a richer and more wonderful loveliness about to rise out of its depths. It was a beauty which made the spirit faint with expectation and the heart ache with a sense of coming joy. In such a world all things were within reach of the eager soul, blithe with the bliss of the morning and eager to share the impulse of life which, like a fathomless tide, crept to the summits of the hills and left verdure and fragrance sweeping on behind it. The boy's eye was clear and keen; he saw at a glance the wonder of things in endless variety and exquisite adaptation. The boy's thought was orderly, coherent, vital; he discerned the marvelous relation of parts to the whole and the glorious unity in which all things were held and harmonized. The boy's imagination kindled and glowed; the vision of an invisible loveliness, a higher and diviner beauty, rose before him as sight and thought brought the visible world closer to his spirit. The boy's will stirred with the slowly rising energy of a force at once concentrated and sustained. He stood there like a noble figure in a garden, touched with the glow of the morning, bathed in light, encompassed with the infinite suggestiveness of a universe in which God's thoughts, sown in the furrows of the sea, the broad stretches of land, the measureless spaces of sky, bloomed in indescribable splendor, and on every wind set loose other seeds which should make fragrant the far limits of the universe. This marvelous world was silent, and he had a voice; this sublime mystery waited for interpretation, and he divined its mean-

ing; this measureless force of life needed other wills and minds and hands, and he waited, eager and impatient, for his place and his task. All things were within his reach; all things summoned him.

He put forth his hand, and suddenly a throb of pain shot through it, and it fell by his side; he stepped forward, and a swift anguish smote him so that he paused, stunned and uncomprehending. These things were so strange in that fair scene, so much at variance with all he saw and divined, that he paused until they should pass; for they could be but fleeting touches of something alien and intrusive. But the pain did not pass; it became more intense. The anguish did not abate; it grew more bitter. Then, when he began to understand that these terrible things were part of the world, that world grew black and horrible before his eyes; the light pierced and hurt him; the beauty stung and maddened him. He was like one who slowly dies of thirst while the music of running water is in his ears, who slowly starves while fields of waving grain encircle him. In the bitterness of that merciless denial of the claims of his soul for joy and beauty and work, he was ready to curse and die; for his life had turned to pain, and the loveliness he saw seemed a dream of madness.

But he could not die, for he was immortal; nor could he shut out the loveliness of the world, for the image and memory of it lay like a vision in his mind. His will, which would have laid hold of noble tools for noble work, grew strong and stern and steadfast; for the boy, become a smitten and solitary man, was shut off not only from tasks but from fellowship with those who worked. In his loneliness and desolation only the inner voices spoke to him; his companionship was with his own spirit. Presently thoughts began to rise out of the depths of his pain as they had once come to him out of the heart of the beautiful world—thoughts so deep and at times of such awful meaning that they made him forget his pain. And this power to rise out of pain grew with the strength it brought, and became a refuge and comfort to him. And as he suffered, silent and inactive, there came to him slowly the knowledge of that world of sorrow into which he had come—so near the world of beauty and yet

seemingly so remote from it and so alien; and in that world he was slowly transformed until he saw with other eyes and heard with other ears.

When he found that something was being wrought within him, he became patient and waited; for new hopes were beginning to stir in his heart and new dreams began to take wing in his imagination. Silent and solitary as he was, these changes were unrecorded and left their traces only in the passing away of despair, the slow incoming of a tenderness, a sympathy, a wistful longing to succor and help, which had had no place in the unconsciousness of his radiant youth. And as the years went by, the tenderness in his soul, born of old-time sorrow, became a passionate impulse, and a great craving awoke within him; and one day he opened his eyes and looked once more, and, behold! the world of his memory had vanished like a dream, and before him lay another world vaster and more awful and more divinely fair, not with the beauty which glows and fades but with that which discloses itself through the revelation of life, with the pressure on the spirit of the shaping hands of care and sorrow and bitter knowledge. And as he looked he was no longer alone, for the world was full of those who stumbled and fell and were heavily burdened and smitten with great infirmities. And he, knowing the bitterness through which they were passing and seeing the end which was invisible to them, rose from his place and raised one and spoke to another; and for those whom he could not reach he lifted up his voice and sang the great song of love that knows not fear, and the song of consolation which follows it like a beautiful echo. Many looked at him, and, seeing on his face the deep lines of such grief as they bore, were comforted; and many listened, and, hearing in his voice those deep tones which come out of great anguish, heeded and were helped. He, meantime, thought not of these things, but, seeing the unspeakable beauty shining more and more clearly through cloud and storm and ugliness, pushed on eager and joyful, a mighty passion of hope and helpfulness moving with him. And when he paused, he suddenly became aware that he too still suffered; but he had forgotten himself.

The Spectator

The winter season is drawing to an end, and with the first suggestive breath of spring the Spectator feels a growing repugnance to the life of large cities. He has tasted of their good things—steeped his sense of beauty in pictures, vivified his emotions with the drama, contented his soul with music. He has exercised his energies also in altruistic work, and has the satisfaction of hoping that it is partly owing to his efforts that the reform wheel has moved forward a few cogs. Yet he is not satisfied, perchance not even duly grateful, for he longs to shake the dust of the pavements off his feet and go to some quiet, secluded spot, where there are no municipal problems and where the word “strenuous” has not yet forced all other adjectives out of the vocabulary. He yearns to deaden the sound of electric cars and factory whistles, to leave for a while the ever weightier problem of the laborer standing idle in the market-place, to desert even the wondrous world of beauty that man has created and to go back to simple thoughts and growing things. Some of his last summer’s experiences come pressing to his mind, and the mere telling of them brings a sense of rest and leisure.

The Spectator was in Bath—that hardy northern city which twice offered a Vice-President to the Nation—and, reaching it at one of those early morning hours known, he hopes, only to travelers from “Down East,” he went to the railway station to inquire about trains to Boston. The station agent had no time-tables to give. The Spectator then asked that he would consult the office schedule. The agent was sorry, but none was available. His manner was courteous, his attitude one of polite regret. The Spectator threw himself upon his mercy with the problem, “How shall I get to Boston?” The agent considered deeply, silently, and at length, and finally pronounced the oracular conclusion, “Wal, I allow it is quite a study.” The Spectator has learned not to waste effort in attempting the impossible, and, as he was in no haste, the easiest solution seemed to be to write to Boston for a time-table. Yet he knows himself to be that man’s debtor, for in his

busiest moments the memory of that deliberation has often acted as an equalizer to the too rapid running of the machinery.

A similar experience in Gloucester has been an antidote alike to nervous haste and to rashness in entering upon engagements. He wished to have some planting done in front of his summer cottage, and, having several plans for the coming week, sought to engage a gardener to come on a stated hour of a stated day. The man thought it over. Maybe he’d come Tuesday, and then again maybe he’d come Thursday. Had he made any other promises? No, but he couldn’t rightly say which day. Would he come morning or afternoon? *That* he couldn’t rightly say. Ten minutes’ cross-questioning and arguing were of no avail. At last, as the Spectator turned to go, worsted and obliged to employ the man on his own terms, the reason was given: “You see, you can’t ever tell when a ship will come in.” “Have you anything to do with unloading the ship?” “Oh, no,” was the unruffled reply, “but a ship’s a ship, whatever way you take it.”

These two contributors to the peace of nations were only equaled in the Spectator’s experience by one of the islanders of Monhegan, on the Maine coast, who sits daily on the dock cultivating his manners that he may be a fitting occupant for the White House if the Nation should ever call him thither. “For every American is *liable* to be President, you know,” is his explanation. Perchance the title of “Squire,” given willingly by the whole of the simple community in which he lives, may bring him more satisfaction than the title of “President” brings to the man who knows it was voluntarily bestowed by only two-thirds of the people.

All these instances are not practical, they lack common sense, they are distinctly opposed to all modern ideas of progress! The Spectator is fully aware of the fact. Yet, when the strain is greatest, these simple folk with their simple needs appeal most strongly to him. They have lost many opportunities, but they have gained *rest*.

Lobbying as a Fine Art

By R. B. Swenson

IN matters of legislation the members of that phantom institution "The Third House" might testify to the supreme character of the law of evolution. Like a lie, which, however small at its beginning, with each repetition requires additions and explanations, the work of the man whose business it is to corrupt legislatures becomes more complicated and involved.

At the inception of this branch of corporate expense it was doubtless sufficient to secure the services of a few leading spirits among the lawmakers. The influence they wielded was ample to meet the end required. But nowadays corporations cannot run the risk of influencing new men. They must retain the services of those men servants who have been tried and proved faithful, and in order to do so they must bring their influence to bear in many different and surprising ways to secure his re-election.

The rural newspaper offers an ideal way of accomplishing that end—a method which can by no means be considered a luxury, at least not now. Perhaps when rural newspapers awake to a realization of their own importance they will demand in fuller measure a recompense for service rendered. The act or habit of giving when nothing was returned was never considered a failing of the craft—advice possibly excepted—and a chance to get something for the mere asking is rarely neglected. In pointing out this opportunity, the writer plumes himself considerably upon having opened up another prospect of revenue for the publisher.

Most country newspapers are printed upon what is called a "patent" "ready print." That is to say, the papers are bought from a big publishing house, with the paper cut the right size and one side printed. The local matter goes on the clear side. The side printed by the publishing house contains advertisements, the revenue of which is supposed to pay a portion of the expense of printing. The patent side also contains reading matter—news, literature, and editorial matter. The choice of the stuff which is to make up

the ready print is at the discretion of the rural publisher. For instance, he may have a weekly sermon by Dr. Talmage, or a continued story, and politically be supplied with Republican or Democratic editorials, leaving the articles or editorials to be selected by the publishing house. This is the opportunity of the professional politician, and the way the chance is utilized takes a shape similar to this:

The press of Chicago has been practically a unit against Mr. Lorrimer, who was formerly the Republican dictator of Cook County, but who is now dethroned. Yet the editorial pages of innumerable little weeklies scattered throughout Illinois still teem with vituperative editorials directed against the "mugwump press" of Chicago and eulogizing the fallen machine. When the notorious street-car franchise bills were before the Legislature of Illinois, it was a source of wonderment to intelligent people everywhere why the supporters of these bills were drawn so largely from the rural districts. Read through a few of the country weeklies of the State and the explanation is plain.

In hundreds of rural newspapers throughout the West and central North there recently appeared in the ready-print part a poem set in double-column width, the subject of which was the meditations of a farmer against the beet-sugar industry. "Where do I come in?" was the refrain of each stanza. The inference was that the other fellow got all that was worth getting. All of the Chicago ready-print houses used this poem, which appeared without credit as a literary feature of the paper and was generally accepted as such. It was doubtless memorized and recited at socials and lyceums by people who did not know that it was an advertisement inserted by the cane-sugar trust for the purpose of influencing sentiment.

Disregarding entirely the merits of the sugar controversy, it is everywhere recognized that combinations of private capital can be of immense public good, through the reduction of the cost to produce and the elimination of waste, besides giving an enterprise the careful supervision and

management which only the sense of ownership can give. But here is where the parting of the ways appears. When private capital is taken from the channel of legitimate development of business and put to fraudulent use to stifle competition, it becomes a menace to individual rights. The energy and talent which might be utilized in productive ways must then be used to detect the fraud and neutralize its influence.

Slightly different is the plan now being put into execution for the manufacture of public sentiment in Wisconsin. In fact, Wisconsin has started out this year with all the symptoms of a mighty contest, which possibly may not go further than the smoke of the skirmish line.

Governor La Follette's renomination has been bitterly contested by a Milwaukee combination known as the Republican League, the nucleus of the self-styled "stalwarts." The announcement of the formation of this League was made by the issuing of an explanatory manifesto signed by the members of the last Legislature who were opposed to Governor La Follette and his plan of primary election and of taxation. So far as outward indications go, these men are the promoters of the League. The regular meetings of the League are rarely attended by any one other than State representatives and office-holders under the Federal Government.

But the League has established permanent headquarters in Milwaukee, with a suite of rooms, and has placed a Secretary in charge with a force of clerks. The Secretary, Daniel B. Starkey, has begun and does his work mainly through the columns of the country newspapers. Each week a great number of editors in Wisconsin receive a letter containing a column or two of clippings, printed in convenient shape, with the announcement that these same clippings have been furnished to only one newspaper in the county. Further, it is hinted that if the editor wants to run a certain article without credit, he is at liberty to do so. A suggestion is also made that the editor establish an exchange column and print the matter from week to week as it is furnished.

To the credit of the craft, it is only fair to state that but one paper in five responds to these requests. But it is

quite evident that many editors take advantage of the opportunity to fill up their columns, since the Secretary of the League deemed it necessary upon one occasion to send out a circular-letter with the information that the symbols, such as 3-we-17, were for reference by the bureau and not for publication.

The next step in the system of evolution was to send to each newspaper, in genuine journalistic form, on scrap paper written with a lead pencil, an article on political topics, with a typewritten letter explaining that the "copy" was inclosed in the hope that the publisher would use it in his columns, when the Secretary would clip it and send it for publication in other papers, credited to the paper to which the copy was furnished in the first place. This proved quite influential in getting the editors to comply, and many small papers are induced to lend their columns to the League in the hope of seeing articles credited to them, published under such headings as "With the State Press," in papers like the Milwaukee "Sentinel."

Mr. Starkey, the Secretary, is an old newspaper man, and he yearns to have heart-to-heart talks with all his stubborn brothers of the quill. Free railroad passage is promised if they will come to him at Milwaukee and "talk the matter over." Just what method of conversion he finds the most popular is beyond the province of this article. I started out to tell about the editor who gives something for nothing.

The opponents of Governor La Follette are never so bitter as when they attack his "machine." As a believer in the principles he advocates, the writer has many times experienced a feeling of loneliness. If there is an organization favoring the same end, he has never encountered it. For the opposition a poll has been taken of every school district. On such a question as exists in Wisconsin now such a poll is of little value. People change their opinions in a very few minutes. The influence of corporate wealth has spread the abuse of Governor La Follette into every corner and every hamlet. It is the popular impression that he is unpopular. So people say, "Well, I don't agree with the Governor in everything—but—" It will take a large pair of scales to weigh that "but."

The Outcome of the Higher Criticism

By Theodore D. Bacon

THE Higher Criticism has arrived. Of that there can be little or no doubt. Not only does it appeal to the general mind by its own reasonableness and by the many difficulties and perplexities of the Bible which it clears up, but the soundness of its methods and of its general conclusions are attested by the universal acceptance which they meet at the hands of the younger generation of scholars. Every new Biblical scholar who appears is practically sure to prove a "Higher Critic;" the exceptions are so few as to prove the rule.

As a clincher, we find that this criticism is but the application to the Bible of that method of study which is universal in the investigation of other historical documents, and which has reconstructed the history of Greece and Rome. It is evident that the Bible is no more exempt from these methods or rules than it is from the ordinary rules of grammar.

But these methods are not those of historical investigation alone; they are but the application to these questions of the universal method of scientific investigation which has proved so marvelously fruitful during the last century.

The analogy is made complete when, as a result of this investigation, the Bible is found to be a product of that great process of evolution which has been found to be working throughout the universe.

All this brings great relief to our minds on one side. It clears up a vast number of difficulties, and takes the strain off our faith under which, with the more intellectual, it had often bent nearly or quite to the breaking point.

But while on the purely intellectual side the advantage is so great, the question for the individual mind often is whether for the whole spiritual man the loss is not greater than the gain. By taking from the Bible its absolute authority we not only modify our belief in the historical character of certain occurrences, but we overthrow the foundation for every one of our religious beliefs. We may talk as we like about caring little or nothing for doctrines; but when the whole

framework of our religious life is shaken, if not overthrown, the matter is certainly a serious one.

What, then, is involved in the overthrow of these foundations? Does it mean that these beliefs are absolutely without foundation, or rather that some other foundation must be found for them? The former is the answer we are sometimes tempted to give, but the latter is evidently the correct one. No teaching of any kind is proved to be incorrect because the reason given for it is insufficient. There may be other reasons for it which are adequate, but which have not been presented.

The effect of the Higher Criticism on theology is simply to bring it into line with other sciences, and to apply to it those same methods of investigation of which this Criticism is itself an example.

In a word, theology ceases to be an *a priori* science, professedly making all its teachings the outcome of a deduction from an authoritative code, and becomes an inductive science, such as physics, chemistry, biology, and psychology have become, one after another. The teachings of the Bible are not on that account held to be untrue; on the contrary, they have a strong presumption in their favor, and should be held as a working hypothesis, to be used until modified or overthrown by further investigation.

Nor does it follow that the Bible is no longer to be used as a source of religious teaching. It simply can no longer speak with unquestioned authority.

What, then, is the outcome of the application of this method of investigation to the various religious beliefs that are most dear to the heart of the Christian?

We cannot take time here to discuss them all; but, by looking at a few of them, even in a cursory way, we may gain an idea of the whole. Beginning, then, with the doctrine of God, we find our belief in his existence to have been but little affected, inasmuch as the arguments for the being of God have been developed independently of the Bible.

But the nature of the conception which

we have of him has been more modified than any other teaching; in fact, we may find implied in the change of our conception of him every other change that can be made, since in him all things consist.

Taking the Higher Criticism alone, it undoubtedly takes away vastly from the personality and intimacy of our acquaintance with God. By its generally accepted results, those words given to us in the Scriptures as spoken by God are no longer regarded as having been uttered without human agency. The words may be the words of God, but at best only as conceived by some God-inspired man. We no longer have the *ipsissima verba* of the deity.

In the same way we no longer have the direct appearance of God in his own form, as described in Genesis and elsewhere.

We do not even have the direct interference of God with the course of nature which seemed to bring him into closer contact with man. In all these ways God is made to seem further off from us, less personal, and less directly interested in us.

There is relief morally in not being called on to believe him guilty of awful cruelty, as well as intellectually in being no longer under any obligation to hold to grotesque conceptions. But there is also a very great emptying of our conception of him. We lose our familiarity of acquaintance with him. But when we ask what other conception of God has found an entrance by means of the removal of these ideas, we certainly find that we lose nothing of our sense of our nearness to him, but rather find ourselves vastly the gainer by the doctrine of the divine indwelling which gains a new emphasis from the idea of evolution. We see a living God—living and working in all the world and in us.

We may have lost in familiarity of acquaintance, but we are more than compensated by the gain in vastness, in mystery, and yet in absolute nearness. The change is analogous to almost every advance in the conception of the deity from the lowest savagery. The change from fetishism to polytheism and from polytheism to monotheism both show this alteration from familiarity to relative remoteness and elevation. But the present change has the unspeakable advantage

of bringing into prominence a closeness to God and real fellowship with him of which we had not heretofore been conscious.

When we turn to the doctrine of the Trinity, the modification is, if possible, even more startling. The old metaphysical and logical puzzle disappears, and in its stead we find a vitalizing and most helpful doctrine of the one God manifesting himself not only in the world about us, but in man and in our own hearts.

It is His Spirit that speaks in us when that which is greatest and holiest in us finds expression.

As for the divinity of Jesus Christ, that is no longer made to depend on proof-texts of doubtful interpretation, but is the evident manifestation of his whole life, a divinity of which we may all in some measure be partakers, but which finds its most glorious expression in him.

The atonement likewise is seen not to be an isolated, artificial arrangement by which God agrees to a bargain fundamentally immoral, accepting the punishment of the innocent instead of that of the guilty. It becomes one of the universal truths of life, which finds in the life and death of Jesus its most perfect example. In this again we may also bear a part, being made, as Paul says, "conformable unto his death."

Here, surely, there is nothing but gain for the Christian consciousness in the newer aspect.

The doctrine of sin receives surprisingly little modification when viewed from the natural rather than the exclusively Biblical point of view. Poor old Adam disappears, of course, but the fundamental fact remains that we come into the world with a brute and savage inheritance which must be subdued; and that, as each one comes to consciousness of himself, he comes also to the consciousness that he has fallen short of his best self and has chosen the evil when he should have chosen the good. The new doctrine is the old purged of its absurdities and historical inaccuracies and made real.

It is when we come to the "doctrines of grace"—repentance, conversion, regeneration, and, above all, justification by faith—that we most expect our natural method to fail us. Here, if nowhere else, it would seem that we are dependent on

the authority of the Bible alone for our beliefs. But even here recent investigations establish in a remarkable manner the essential truth of these doctrines. Conversion or regeneration is shown to be the spiritual counterpart of physical and mental ripening—an experience not morbid but normal to the human mind, though varying in the intensity of its operation.

Justification by faith, when studied in the light of psychology, is seen not to be an arbitrary condition of salvation, but to be founded in the depths of our natures.

It is not the outward act but the inward disposition that counts. Where a man not only seeks truth but lives up to that, he knows then that living faith works out a salvation for him, for all his shortcomings and imperfections. Faith and works mutually strengthen each other.

The further study of the psychological character of spiritual experiences offers a most promising field for investigation and further progress.

The doctrine of the kingdom of God in the world and of the Church gains a much broader and deeper significance when we look at it in this newer light. It no longer finds its beginning in Abraham and confines its interest to the development of a single nation, but it sees God's kingdom working in the world ever since man has appeared. The Church of Jesus Christ obtains its warrant and commission, not because it is in succession to the Jewish nation, or even because of its direct historical connection with Christ and his Apostles, but because it is a company of believers holding to what it firmly believes to be the highest revelation of God to man.

It makes no claim to exclusive sanctity, but it believes that it has that hold on the truth which makes for righteousness and which is self-propagating. It holds the truth in Christ Jesus to be the truth, not simply because he said it, but to be that which has always been true, which was revealed in him. The Church is, or should be, always open to receive new truth, and has indeed received much, but nothing that it has yet discovered or can conceive either contradicts or transcends that which it finds in Christ.

This attitude modifies somewhat the

feeling toward missions. There is no longer the feeling of frantic haste to save a few souls out of countless millions from going down to endless torment; nor is there any burning desire to let every heathen know of the name of Jesus in order to hasten the time of the second coming, without reference to the welfare of the heathen.

There is, moreover, a far greater readiness than ever to recognize the truth in other religions, and a greater respect for those who have found God through them.

It is not to be denied that there has been in consequence a certain cooling of the interest in foreign missions, especially since our eyes have been opened to our own shortcomings.

But all experience warrants the belief that this cooling is but temporary. Degradation, superstition, misery, and ignorance appeal as strongly as ever to the soul, and the impulse to impart that which we ourselves have learned of truth and holiness is fundamental and unchangeable. Methods may change, but missions will remain.

It is when we come to the question of the future life that the negative results of the Higher Criticism make themselves most deeply felt. Here we are of necessity beyond the realm of experience, and where once we seemed to have definite and reliable information we find ourselves now left very much in the dark. It is not that the belief in such a life is destroyed; but the glories and wonders of it, which once meant so much for us, are not replaced by others such as we would dearly love to be able to lay hold of.

There remains that "reasonable religious and holy hope," but it is all too vague to satisfy us.

Science may yet tell us more, and we look to it eagerly for what it has to offer; but its results, and even its promises, are of but small extent as yet.

This may seem a fearful loss, but if it be the truth, there is nothing for us to do but to face it, let come what may.

But may it not be that the loss is not so great as we at first imagine it?

We count it a great gain for our religious life that we no longer regard going to heaven as the center of our interest. It is much the nobler thing to make our lives as near like heaven as we may here upon earth. We find the reward for our

Christian living in the living itself, and the punishment for evil above all in the effect that it has on character.

The loss of intimate acquaintance with conditions in the life after death tends strongly to emphasize this better way of looking at religion. We may imagine that this loss will be likely to take the ardor out of our religious life, but the experience of the Jews, who until some time after the exile had but the vaguest ideas of any future existence, is strong evidence to the contrary.

We have left to the last the question as to the value of the Bible itself as the result of this reconstruction, believing that the answer may be more readily found as the result of the rest of the inquiry. Having gone over in a general way the body of teaching derived from the Bible, it is highly significant that we find it confirmed and strengthened by an independent study of the same subject.

There could be no greater testimony than this to the value of the Bible and to the greatness of its spiritual insight. It does not all stand on the same level. It is not, nor does it contain, a code of laws

or doctrines to be accepted without question; but it is a record of the deepest and truest religious experience that any nation has ever known, and in the teachings of Jesus we reach that beyond which no mind has ever attempted to reach.

Other nations and religions have their sacred books, which are not to be regarded as without value in broadening, deepening, confirming, or correcting that which we have learned; but, after all that criticism can do, the Bible remains for us incomparably the greatest source of religious knowledge that the world has ever known, made all the more valuable by the searching scholarship that has made it a living book to us.

Once more the words of Tennyson, which have their own meed of inspiration, ring true, as a record of the religious value of all search for truth, no matter how much it may at first sight seem to destroy rather than to build up:

Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul according well
May make one music as before,
But vaster.

Teaching Cuban Women to Teach

By Lillian W. Betts

IN the beautiful historic valley of the Wallkill, in the quaint old town of New Paltz, N. Y., an educational experiment of vital importance to the Republic of Cuba is being conducted. Sixty young Cuban women, some of them representing the oldest and most influential families of Cuba, under contract with the Cuban Government to teach in the public schools of Cuba, are receiving their professional training in the State Normal School in New Paltz. The school authorities of the State of New York entered into contract with the Cuban Government to receive these students, to assume the responsibility for their professional training, and to provide rooms, board, and ordinary washing for the sum of six dollars a week for each student. The use of the school equipment is given free by the State. In addition to traveling expenses to and from

this country, each student is paid by the Cuban Government twenty dollars a month to meet personal expenses.

These students have had some educational advantages in the schools of Cuba, and they gained the privilege of professional training by passing special examinations conducted by the school authorities there. Many of them bear the names of men identified with the Cuban struggle for freedom—men who have given their all in defense of that cause. Others are the daughters of wealthy families impoverished by the war, who, like the daughters of our Southern families at the close of the Civil War, find themselves confronted with the problem of self-support. These students are utilizing their training, acquired for a life of social ease and luxury, to meet the new problems.

The Cuban students are studying English to gain a knowledge of our methods

of teaching; to gain access to the literature of pedagogics in English. The purpose of this experiment of the Cuban Government is not to import into Cuba the system of education approved by the Board of Regents of the State of New York, but to adapt and adopt such parts of that system, and of the methods of teaching, as will graft easily and readily on the civilization of Cuba.

The first students arrived in September of last year, the last group the last of October, yet some have already acquired a working school vocabulary that enables them to do subject-work in classes. The mornings are given to language work, the old district school-house of New Paltz being devoted to the use of the Cuban students. Those who have not a working vocabulary do subject-work in their own language, under normal-school methods, in the afternoon.

The Principal of the Normal School, who has accepted the responsibility of this experiment, has been fortunate in securing the assistance of two American teachers who have a perfect command of Spanish. One, Miss Armstrong, went out under contract with the Government of the Argentine Republic to establish schools under that Government in 1877. She remained there until this year, when she returned to this country on a visit and was persuaded to take charge of the academic training of these Cuban young women. Being perfectly familiar with the customs and standards of social life among the Spanish-Americans, Miss Armstrong ably assists the chaperons to maintain those standards and customs in the daily life of the students.

The sixty students are divided into three groups, each having its own chaperon—a Cuban lady, selected because of her intellectual and social training for the position, by the Cuban Government. The greatest care is taken to preserve the conventionalities of the social life of Cuba, and to respect the religious habits and thoughts of the students. All but one are Roman Catholics and attend the church of that denomination in New Paltz; a Cuban priest from New York goes to New Paltz as the chaplain of these students twice each month. Each chaperon attends the students to the school, sits in the classroom, and returns with them to the home

of her group, of which she is the social head. Walks and all outings for business or pleasure are under the charge of a chaperon, so that at no time is any student left unprotected anywhere.

The Principal of the Normal School, Mr. Myron L. Scudder, a man of untiring energy, resourceful, progressive, and original, takes especial interest in the Cuban students. When the proposition to bring these young women to this country was made, Mr. Scudder accepted the responsibility with enthusiasm. The problem faced was a most serious one. It was not simply that of placing foreign students in a curriculum devised for a certain end, but there must also be an adaptation to a course that in one year would justify its maintenance to the State authorities and the Government of Cuba, as well as be suited to a most unusual body of students; it was, in addition, to evolve a system of work that would require all the resources of the Normal School to accomplish the most in the least space of time. All this must be done with the greatest economy in the use of the faculty, so that the work of the regular students should not be retarded or interrupted, while the foreign students should have every class-room advantage. Added to all these problems, Cuban homes must be established, for faith must be kept with their families and the Cuban Government that these young women would be returned to Cuba still really Cuban women.

It is difficult to realize, when in the language classes, that but five of these students spoke English when they entered the Normal School. There are two grades in English. As rapidly as the vocabulary necessary to class work in any subject is acquired, the students begin grade work with the regular students, the freer intercourse being welcomed as an opportunity making necessary the use of English wholly. So intense is their interest, so earnest are these students, that they have astonished their teachers by their advance.

Their lack of self-consciousness is that of little children who are normal. A group of Cuban students were taking their lesson in domestic science training when General Palma, the President-elect of Cuba, attended by several men prominent in educational and State affairs, entered the room. The lesson was on the making

of a bed for a person who was very ill. Part of the lesson had been given the last of the preceding week. The special teacher took her place and gave her directions; the language teacher was present to act as interpreter if needed. Deftly the students called upon worked under the critical eyes of about fifty of their countrywomen, who pointed out defects, gave reasons, and in every way showed the same interest in this part of their work as in that purely academic. The second part of the lesson—changing the sheets with the patient in bed—was given for the first time. The presence of the strangers seemed to the students *not* of the slightest importance or interest. During the lesson they learned the names of the articles used, their use, and the technical terms just as a trained nurse would use them. They left the room reluctantly, and one could see them comparing notes as they walked down the corridor.

These students have made marked progress in physical culture, their basket-ball team having reached a stage where it enters contests with a fair chance of winning. They have developed physically since entering the school, and show in every way that their lives and the work they do are perfectly balanced.

The social side is developed in harmony with the ideal of their own country. Every teacher in the school stands in the relation of special friend to the strangers, whose devotion and earnestness appeal so strongly to all. Receptions at which there is dancing are attended by all the faculty and the students, and form another means of development as well as of enjoyment. These students have contributed often to the pleasure of social events of the school by the quickness with which they improvise an evening's entertainment.

Perhaps the attitude of mind of the school community toward the Cuban students is shown by the fact that one of the school societies, learning that a group of students would arrive before it was possible to have a house ready for them, offered all the vacant space in their own house, thus crowding themselves. Believing that going out to their meals would not be agreeable to the strangers, they engaged a cook and conducted the housekeeping for a month, looking after the strangers

as though they were young sisters. The Cuban students have manifested the liveliest gratitude to these friends.

It is only necessary to look in the faces of these young women to see the station of life to which the majority of them belong. The very loneliness and isolation of the Cuban students would, it would seem, be their protection from intrusion, but in at least one case they suffered the experience of sensational journalistic enterprise. The indignation, the horror, with which these young women viewed the result of their courtesy to the representative of one of New York's daily papers was one more evidence of the evils of sensational journalism, of its power to create a feeling of abasement and degradation.

Their dress in no wise distinguishes them from the other students; skirts and shirt-waists, long and short coats, golf capes, and the felt hats so popular for general utility wear are worn by them. In reply to a question, it was found that little shopping had been done for or by them since they arrived in this country. Their dress is wholly up to date, as is the arrangement of their hair. Many of these young women students could not be distinguished in the class-room from the native-born students; they bear no distinctive race stamp. Their school work, their mental alertness, their progress even in this short time, prove that, in spite of her years of warfare and suffering, Cuba has considered that her own future depends on the school opportunities she gives her future citizens.

These students have the curiosity and independence of little children, with this difference, that there is always a basis of comparison, and they question until they understand. In and out of school they are learning. Everything seen presents a new fact for investigation, every new word a historic fact to be understood.

The wisdom of keeping the Cuban students in a community life is evident. The spirit of helpfulness engendered prevents anything that has the appearance of striving or competition. The observing, sympathetic visitor realizes the intellectual community feeling, as well as the social. They have a common purpose—to return as teachers to their own country; and to accomplish this they must work together. Their interest in their work is inspirational.

Teachers are stimulated to more than professional pride by their rapid advance. Their presence in the school and in the town imposes responsibilities on the teachers from which they are never free.

The spirit of altruistic patriotism which animates the teachers of the Normal School at New Paltz, in assuming for these students responsibilities not nominated in the bond, confers distinction on the profession. It is the proof of their comprehension of the responsibility of the strong for the weak in the larger fellowship of nations. To the entire faculty of the Normal School Cuba owes a debt.

An interesting discovery of the mental attitude of these students is that they insist that they are Americans. "The same family," one student said, naïvely.

To the Cuban students at New Paltz was accorded the honor of giving the first public recognition and reception to the President-elect of Cuba, General Tomas Estrada Palma. In it they revealed what it is for children to grow up under the influence of a great patriotic struggle, to grow up in the atmosphere of hero worship. The work of the classroom was done that morning of January 20th under the stress of suppressed excitement. As the time for the arrival of General Palma drew near, the Cuban students gathered under the care of their chaperons at the hotel, now occupied exclusively by a group of thirty students. Every student carried a Cuban flag and wore Cuban colors. Some were wildly excited, some seemingly strongly stirred by thoughts of home and country. As the trolley-car rounded the sharp curve that brought it in front of the hotel, the students rushed forward, reminding one of the hurried flight of a flock of tropical birds, a resemblance increased by the flags they bore fluttering in the wind. As the General descended from the car he was greeted most enthusiastically and surrounded. Suddenly a sweet soprano voice started the national hymn of Cuba, and was joined at once by all the other students. General Palma stood with uncovered head. The patriotic singing stirred a sympathetic chord in the hearts of the men who accompanied the General, and of the members of the reception committee, who gave evidence of their emotions.

There came to all the consciousness of the sacrifice of living for one's country. In the clear, bright sunshine of that January morning there stood the man who had dared life and death in the service of his country. He had fought on the field of battle, he had languished in prison, he had exiled himself for the sake of his country, working to create friends and enthusiasm for her in the hearts of foreigners. For twenty-one years he had lived a stranger in foreign lands for her interests. Facing him, with eyes humid and cheeks blazing, stood sixty young girls, exiles from their land that they might return to her better equipped to meet her needs. Perhaps for the first time the importance of this little group was recognized. It was fitting that the soldier, hero, statesman, and the young women pledged to do their part in the work of State-building should meet under the flags of the two nations. At the corner of a street that figured in history two hundred years ago, escorted by men living in houses built by their great-great-grandfathers, who left France to escape persecution, the Republic of Cuba received its first public recognition, in the person of its President-elect, from the men who for the time being represented the nation that made Cuba possible in the sisterhood of nations.

General Palma expressed his desire to see the students at work. They hurried back to their class-rooms, and the school programme was resumed for his inspection. A reception, attended by several hundred people, including the students and faculty of the school, was given by the town and the principal of the school to General Palma in the school chapel. Preceding this reception addresses in Spanish and English were made by General Palma, in which he laid emphasis on the importance and the place of public education in a republic, and appealed to the students to bend their every energy, to use every opportunity, to equip themselves for the high calling they had chosen. He said that on them, as on him, rested the obligation to prove that Cuba had the right to claim a place among the nations. He begged that a broad-minded fellowship should govern their sympathies. Cuba must keep her heart and her doors open to the men of all nations if she would grow to her true place. To the students from a

business college whose purpose is training for business life in Cuba he made a stirring patriotic appeal. Not self but country must be, will be, he said, the thought of every true Cuban. The true Cuban serves himself best as he serves her interest. The appeal touched the

hearts of all, and when, with a voice trembling with emotion, General Palma thanked the Americans in his audience for what they had done for his country, he moved all. For the moment all belonged to one nation whose corner-stone was liberty and whose purpose was brotherhood.

Some American Composers

By Daniel Gregory Mason

WHEN, some years ago, Dr. Dvořák founded upon negro themes his "New World" Symphony (which bears in Bohemian the euphonious title "Z nového zvěta") and his charming Quartet, opus 96, and Quintet, opus 97, there were many ready to proclaim the advent of a veritable American national music. All national music is founded upon folk-song, they argued, and American music must be founded on negro folk-song. Others suggested, however, that the Indians were the true aborigines of our continent, and that our music, to be national, must be founded upon their tunes. It is to be feared that both these theories were based upon a false conception of art, a conception too superficial to be sound. For what is the reason that the music of such nations as Germany, France, Poland, and Russia has been founded upon their primitive folk-music, unless that that folk-music was the tentative expression of traits deep-founded in the national temperament, and so expressing themselves in greater and greater potency in the later music as it developed? Civilized music is founded upon folk-music because, and only because, both spring from deep, unalterable characteristics of the race. The later is merely the evolution of the earlier. But the American people are not civilized Ethiopians nor civilized red men. They are transplanted Europeans, bearing in their blood a European inheritance of unprecedented multiplicity, and therefore possessed of a mental and moral temper that has little in common with that of negroes or Indians. The better type of American combines in greater or less degree the practical power of the English, the vivacity of the French, the moral earnestness of the Germans, and many other transatlantic traits; and

he adds to the mixture a certain ultimate quality of his own, an indefinable vigor and effervescence of spirit, a big, crude, ardent, democratic enthusiasm. How find the prototype of his appropriate musical expression in the sensuously emotional songs of negroes or the elementary rhythmic formulæ of Indians? Geographical propinquity is a very different relation from community of nature.

Further thought about the matter would lead us to expect from our native musicians a complex and highly varied body of expression, revealing a wide play of influences and voicing a multiplicity of moods and motives. Our music ought to be cosmopolitan rather than narrowly national. It ought to draw freely from all traditions both of thought and technique, and to derive its unity from pertinence to individual expression rather than from limitation to a particular racial convention. We should expect it to be more many-sided than perfect, to fall short not so much in versatility of utterance as in clear fusion of style. As a matter of fact, this is what we find to be the case when we turn to the work of our composers. They represent many tendencies: the poetically picturesque and imaginative, the warmly romantic and mystical, the intellectual, the brilliant, the richly colored. They have no one pervasive trait that we can point to as distinctively American, as, for example, we can point to the gloomily passionate as Russian or the pseudo-classically finished as French. Their character is individual rather than racial, their technical resources cosmopolitan rather than national. And it is not to be wondered at that, on the whole, their work lacks clearly crystallized style; drawn from so many

sources, it is naturally difficult to stamp with unity. There are accordingly but few large orchestral works by Americans that impress us as wholly successful and satisfying pieces of art; but there is much vitality and ferment, much that promises a worthy development to come.

One of the oldest and most respected figures in American music is that of Professor John Knowles Paine. Born in Portland, Me., in 1839, Mr. Paine began in his earliest years the study of music, going to Berlin at the age of nineteen to study with Haupt and Wieprecht. In 1862 he was appointed to teach music in Harvard University, where he has been ever since. Of his works, the best known are the "Spring" Symphony, opus 34, and the music to Sophocles's "*Œdipus Tyrannus*," written for a presentation of the tragedy given by Harvard students in 1881. The latter is a very noble composition, instinct with the austere and elevated dignity of the play itself. In it Mr. Paine is at his best. He has written also another symphony, a mass, the Oratorio of "St. Peter," four cantatas and other choral music, besides piano pieces, songs, and chamber works. In everything that he has done there is discernible classic serenity and solidity of style, curiously permeated with a tender, half-archaic romanticism of feeling. His recent years have been devoted to the composition of an opera, "*Azara*," which will be heard with interest by all those who appreciate his achievements in absolute music.

Mr. Arthur Foote, born in Salem, Mass., in 1853, a pupil of Professor Paine, is noteworthy among our native composers for having got his musical education entirely in his own country. In addition to his study as a Harvard student under Professor Paine, he took lessons in piano and organ playing from Mr. B. J. Lang. For the rest he read, observed, and wrote. A very voluminous writer, he has worked in all fields, contributing largely to the literature of choral music, both sacred and secular, besides composing many chamber works, songs, and piano pieces. For orchestra he has written two overtures, "*In the Mountains*" and "*Francesca da Rimini*," and two Suites for Strings. The "*Francesca da Rimini*," which is designated by its author a Symphonic Prologue, reveals strikingly the

solidity of tone, thoroughness of workmanship, and classical reserve in expression that are characteristic of him. He is, like Mr. Paine, well grounded in the classical tradition; his personality, however, has not the old-world sentiment we have ascribed to the older man, but substitutes for it a certain virile breadth. His melodic ideas, though not particularly striking or individual in lineament, are so firmly conceived that they produce a stronger final impression than the shorter-winded inspirations of more poetic minds.

Mr. George W. Chadwick, born in Lowell, Mass., in 1854, presents some resemblances to Mr. Foote in general style of work. After studying in his youth with his brother and with Mr. Eugene Thayer, he went, when he was twenty-three, to Leipsic, where he studied with Jadassohn and Reinecke. After an additional year in Munich under Rheinberger, he returned to Boston, where he has been active ever since as a composer, conductor, and teacher. The list of his compositions is long and various, comprising many choral works, of which the best is the "*Phoenix Expirans*," a hymn for solo voices, chorus, organ, and orchestra. Mr. Chadwick's latest contribution to this department is "*Judith*," a lyric drama on the well-known Biblical subject. In the orchestral field he has been no less prolific. He has written three symphonies and four overtures, "*Rip Van Winkle*," "*Thalia*," "*The Miller's Daughter*," and "*Melpomene*." The last, perhaps his finest work, reveals to a notable degree the synthetic power of mind which is characteristic of him. It is a power essential to work in large forms, and at the same time rare enough among modern musicians. This grasp and breadth is what makes "*Melpomene*" one of the most important compositions yet produced in America. Mr. Chadwick is Director of the New England Conservatory of Music, where he is doing good work for musical education.

A composer who has recently won for himself a wide reputation is Mr. Horatio W. Parker. He is known, not only all over this country, but in England as well, as the author of the fine oratorio "*Hora Novissima*." Born in Auburndale, Mass., in 1863, he studied music at first with his mother, later with Mr. Stephen A. Emery and Mr. Chadwick. A course of study at

the Conservatory in Munich finished his education. He has composed chiefly choral works, of which the most important are a cantata, "The Dream King and His Love," and the oratorio just mentioned. A symphony, three concert overtures, and several chamber pieces testify also to the facility of his technique and the fecundity of his ideas. In fact, Mr. Parker's most notable trait is his remarkable fluency, his ready skill and command of technical resource. The "Hora Novissima," so far his best work, is rich in spontaneous melody and constructed with unfailing contrapuntal power. Mr. Parker has occupied for some years the post of Professor of Music at Yale University.

Although known heretofore chiefly as a pianist, Mr. Arthur Whiting, who was born in Cambridge in 1861, and studied, like Mr. Parker, at the Munich Conservatory, is becoming recognized as a composer of rare individuality. He has written a Concerto in D minor for piano and orchestra, a quintet for strings, a suite for piano, and many piano pieces full of his peculiar quality; but his most familiar work is the "Fantasy" in B major, for piano and orchestra, which exhibits a rare vitality of rhythm, convincing individuality of mood, and economy and certainty in the marshaling of technical resource. If Mr. Whiting is a less prolific writer than some of his fellows, he at least always avoids the pitfalls of facile eclecticism and vague sentiment. His expression is always exact in meaning, animated from within, born of thought. He draws, too, in pure line; his work is classic in the best sense. Such an influence is of great value in an age that, on the whole, inclines to inchoate emotion and the cultus of the inarticulate. Though we may sometimes miss atmosphere or warmth of sentiment in his work, it is never confused or wandering.

A classmate of Mr. Whiting's at Munich, whose temperament is in strong contrast to his, but of equally striking individuality, is Mr. Henry Holden Huss. Mr. Huss was born in Newark, N. J., in 1862, and received his musical education from his father, Mr. George John Huss, from Mr. O. B. Boise, and from the teachers of the Munich Conservatory. Among his compositions are an "Ave Maria," a "Festival Sanctus" for chorus and orches-

tra, a "Romanze and Polonaise" for violin with orchestral accompaniment, a "Rhapsody" for piano and orchestra, and a Piano Concerto in B major, the last being his finest work. It well illustrates his romanticism, which is extreme; though he is sometimes turgid in emotion and over-elaborate in harmony, his sentiment is so manly and poetic and his style at its best so elevated that he is one of the most important American exponents of the modern romantic school in music. One can see that he has studied to advantage not only Bach and Beethoven, but also Schumann, Liszt, Rubinstein, Tschai-kowsky, and Wagner; yet he is entirely original—his half-sensuous, half-religious mysticism is characteristic of no one else.

"It would be strange," wrote Addison long ago, "to represent visible objects by sounds that have no ideas annexed to them, and to make something like description in music. Yet it is certain there may be confused, imperfect notions of this nature raised in the imagination by an artificial composition of notes; and we find that great masters in the art are able sometimes to set their hearers in the heat and hurry of battle, to overcast their minds with melancholy scenes and apprehensions of death and funerals, or to lull them into pleasing dreams of groves and elysiums." This fancy of the courtly Spectator has become in our time a theory of music; those who follow it are sharply divided from such composers along the traditional lines as we have been discussing. The most prominent exponent of Programme Music or Picturesqueness in America is Mr. Edward MacDowell. Mr. MacDowell, who was born in 1861 in New York City, has studied under many teachers—Madame Carreño in America, Marmontel and Savard at Paris, and Ehlert, Heyman, and Raff in Germany. He was doubtless influenced largely by Raff in adopting the artistic aim and method that are illustrated in such works as his two pianoforte concertos, his Symphonic Poems "Launcelot and Elaine" and "Hamlet and Ophelia," and his Suite for orchestra, opus 42. These are characterized by poetic imagination, a delicate Tennysonian grace, extreme warmth and richness of color, and a thoroughgoing distaste for conventional procedure. In his later compositions, among

which are many for piano, both in large and small forms, he has carried originality into idiosyncrasy, somewhat marring by his persistent mannerisms the fresh beauty so genuinely his. But it would be ungracious to apply to Mr. MacDowell an austerer standard than we have applied to his more conservative brother musicians; and, after all, whatever may be his defects, he has one of the most far-reaching of virtues—absolute fidelity to his own artistic impulse. Mr. MacDowell is Professor of Music at Columbia.

Another composer who has shown strong leanings to the picturesque is Mr. Edgar Stillman Kelley. Born in Wisconsin in 1857, Mr. Kelley has spent most of his time in the West, where he has listened with advantage to the music of the Chinese and of other strange singers. His Chinese suite, "Aladdin," his symphony on "Gulliver in Lilliput," and a set of songs called "The Phases of Love," among which is the widely known "Lady Picking Mulberries," reveal the quaintly humorous character of his genius. He has written also incidental music for "Macbeth," for "Prometheus Bound," and for "Ben Hur," and a delightfully melodious comic opera, "Puritania." He is learned without being abstruse, tuneful without being cheap, and quite unique in his wayward and fanciful humor—a sort of composite Mark Twain and Josh Billings in music, with a trace of Washington Irving.

Of the other composers who have participated in the development of musical technic and taste in America, a few only can be even mentioned by name in the present paper. Mrs. H. H. A. Beach, of Boston, author of a "Gaelic Symphony," a Mass in E flat, a "Festival Jubilate" written for the World's Columbian Exposition of 1892, and other ambitious works, is an industrious and skillful composer. Miss Margaret Ruthven Lang, also of Boston, has written three concert overtures and many other lesser works. Mr. Howard Brockway, of New York, one of the most prolific of the younger writers, has published many compositions, in all departments, that show command of technic and fertility of invention. Mr. Henry K. Hadley has recently won attention by taking the Paderewski prize with a symphony, "The Four Seasons."

Besides a second symphony, Mr. Hadley has written many large compositions, both orchestral and choral.

Long and various as our list of "legitimate" American composers has grown, it does not enroll two names that are probably more widely known the country over than any of the others. These names are Ethelbert Nevin and John Philip Sousa. The popular success of Nevin's songs and Sousa's marches has been enormous. At the last count Nevin's "'Twas April" had reached its seventeenth thousand, "One Spring Morning" its nineteenth, "Little Boy Blue" its twenty-fourth, and "The Rosary" its one hundred and fiftieth. His ubiquitous piano piece, "Narcissus," has reached the hands of two hundred and ninety thousand pianists, besides being arranged and published for a dozen combinations of instruments. As for Sousa, his marches have been for some years musical pabulum for the entire country. His early attempt, the "Washington Post," is said to have earned him thirty-five dollars, the "Liberty Bell" as many thousands. The phenomenal success of these two men has been anything but fortuitous, nor is it without a profitable lesson for any composers whose ideals are more reconдите than theirs. Nevin and Sousa satisfied two of the perennial needs of musical mankind—the need for the sweetly sentimental and pathetic, and the need for the vigorously rhythmical and stirring. And the "legitimate" American composer, we venture to plead, should not contemn these needs, but seek rather to train the first out of its mawkishness, the second out of its crudity.

For the most part, our composers, whether from defect of vitality or from overestimation of the value of technical subtleties, have failed to utter a forthright word, pealing in all ears with persuasive sincerity and force. Some have refined and intellectualized; some have "written down to the public"—a fatal error; some have followed models slavishly; some have become confused by their own facile eclecticism. Whenever they have had something to say, there has been real achievement and advance; but too often they have written with an eye upon the exchequer, or reputation, or the

applause of the long-eared populace. What our national music most needs to-day appears, then, to be, on the part of the composer, sincerity, open-mindedness, and a resolution never to sully paper with futile ink; on the part of the listener, receptivity, intelligent attention, and supe-

riority to faddism and cant; on the part of the teacher, recognition of the foundation facts of musical instinct, together with a sense of the need of training; in a word, from all who love music or desire its progress, honesty, sensibility, and common sense.

Before the Sap Flows

By Viola Steele

IN summer our parks are public playgrounds, the city's breathing-places. From fiery piles of brick and mortar come the orphaned children of Mother Nature, crowding into the lap of their kindly nurse who offers cooling things and picture-books, while she whispers a wonderful old story to such as have the wit to hear and are not too restless to listen. The charms of nature in cold weather are more subtle, more spiritual perhaps, than the full-blown glory and prodigal largess of the high tide of the year. But for those who love their mother in all her moods and will not be rebuffed by a frosty or even a boisterous welcome, the robust old lady has rewards not vouchsafed to fair-weather worshipers who seek her only when all the woods are green. Snowy vistas "all silence and all glisten;" woven paces of eddying leaves, waving arms of graceful elm and slender birch, or, seen through these tossing tree-tops, the wintry sun sinking early to rest, crimson amid dull factory smoke; the music of the wind among the trees, singing, sighing, moaning, in treble or bass or overmastering diapason, a different stop for every kind of tree, all blending in a noble harmony, a living organ touched by the Master's hand—such sights and sounds as these lure too few from snug firesides.

Still, cloudy days offer quiet pictures all their own. Shall we see what the winter landscape, even of a city park, has to show? The trees greet us in friendly silence. Just beyond sound of the whizzing chauffeur there is peace. Purplish-gray branches blend their mass with the sky; nearer, a tracery of twigs is outlined against a background of ochres and umbers, siennas and reds—a tone-har-

mony broken by the gleam of the white birches. Individuality of character among the trees is more sharply marked now than in leafy June. Bared for their yearly battle with the storm, their summer finery all blown away, though lean as race-horses, they are comely and stately. They appeal to our sense of form. Vitality, fitness for the stress of life in the forest, appear at every turn. Now are disclosed the structural beauty of the vase-like elm, the broad and massive arms of oak, the infinite grace of beeches, maples, and a dozen other friends of summer walks, best remembered, perhaps, for the grateful shade of their clustered leaves or the luxury it was, on August afternoons, to gaze across hazy valleys at their cool masses of velvety green. These trees are familiar; do we know the majesty of trunk and limb to which the tulip-tree fully confesses only when its flowers and leaves are gone? It is frequently over one hundred feet high, "divinely tall and most divinely fair," like one of Tennyson's heroines. Its fruit is found in curious pointed cones, as long as a man's thumb, each built up of a number of narrow scales. These fruit cones often last until spring, sometimes opening to form a lily-like cup. After one of the early snow-storms of the winter one may sometimes see a tree full of these cups weighed down with pyramids of snow.

Well the squirrel knows the difference between trees in the same wood. Gnarled and twisted oaks afford just the nooks and crannies he covets for storehouse and chamber; or perhaps the burly chestnut is his favorite. There goes one of the little fellows now, an undulating bit of gray leaping through the dead leaves.

Queer round balls hanging here and

there in a tree-top near the sky-line arrest the eye. This fruit surely hangs high. We see why the sycamore was nicknamed buttonwood, but wonder that such slender threads should hold these substantial-looking buttons through so many driving storms. The sycamore is marked among its forest neighbors by its curiously mottled trunk of greenish white and gray. It has, too, an odd habit of casting its bark as well as its leaves, throwing off the outer layers in patches as it grows, reminding one of a provincial politician who escapes from a narrow environment unworthy of him, growing, perhaps, to statesmanship of national proportions.

Of about the same size as the "button-balls" of the sycamore are the bristling fruit of the sweet-gum, which also hang in the tree-tops. But the oddest thing about this tree is the strange appearance of its smaller branches. These seem to grow through the bark, which clings like plates about them in cork-like wings. These leafless twigs look at a little distance like any sort of creeping thing, and have gained for the tree the name of alligator-wood.

We are apt to think of the trees in winter as cold and all but dead, dormant and comatose until spring. This is only partly true. As a charming writer reminds us, "vegetation sleeps like a dog, with one eye open." That the trees are not without vital warmth in midwinter is shown by the rings of bare earth often seen around their trunks, where the snow has been melted while it still lies thick elsewhere all about them. The buds which swell on every branch in spring and tell us that the first green leaves are soon to come are eagerly looked for by many who may not recall that these buds are a result of all the season's growth. Like little caps and gloves on the twigs, they have kept them warm all winter by preserving the internal heat. Meanwhile, they have inclosed within themselves complete branches in embryo, some with tiny leaves and flowers, all snugly packed away, awaiting the first warm rains of early spring to start their growth, for the trees know, before the bluebird, when the sun has turned north again.

Curiously like the brooding-places of insects, these buds also contain food for the embryo within. The dormant twig or flower contains insoluble starch, which

changes with the first stirring of life in early spring to sugar. The parent stem holds a further supply. This is soluble and is assimilated by the growing shoot. Thus self-fed, impervious to the elements, they bide their time. The spring awakening may be anticipated and watched at leisure by any one who can coax the end of a branch growing near a window to come indoors through a board cut out to let it through and placed under the lower sash, which may then be closed upon the board. Long before the rest of the tree awakes to fresh vigor this unusual warmth of welcome will give one an exotic growth of leaves, perhaps of blossoms, in his own home. If one cannot bring about this simple miracle, a good long clipping put in water will bloom in a few weeks, if the end be trimmed every day.

In some trees the bud grows all summer literally under cover of the leaf itself. If a sycamore leaf be carefully pulled off in the early autumn, the end of the leaf-stalk will be found to be hollowed out, fitting like a cap over a smooth conical red bud. This rosy color is soon turned by wind and weather to brown.

Winter buds show an infinite variety of shapes and sizes. Those of the beech are typical and characteristic. Slender and tapering beyond all others, these lance-like buds covered with closely fitting scales of reddish brown add much to the dainty grace of this beautiful tree. Very different are the big oval buds of the horse-chestnut. Their outer covering is a thick, impervious varnish. Within this gummy, waterproof storm-coat and beneath several layers of scales may be found an embryo branch, the leaves packed in wool; and still further within, the delicate pink flowers. These big buds begin to glisten in February, when the first stirrings of spring are in the air. From afar they still retain their brilliant high lights, accentuated by bituminous shadows. The rich half-tones, too, are well worth a passing glance. In May, when the magnificent flower-clusters appear, draped in a beautiful cloak of foliage which grows with wonderful rapidity, the stiffness of an ungainly winter tree will be quickly lost. Buds of the Norway maple are equally well protected, but differently. In this tree the outer scales cover another pair of scales, which has a coating of soft brown hair, thick and

fur-like in texture. These inclose a final pair of scales, still thicker and darker, within which at last appears the treasure of little leaves in embryo.

If the horse-chestnut buds wear a mackintosh of gum to keep out snow and rain, the fashion is not universally followed. A smooth, harder varnish suits the sweet-gum and the sycamore maple better; the slippery elm prefers a woolen ulster. Its soft, downy buds are covered with reddish-brown hairs. Buds differ as much in color as in shape and covering, varying from the yellow of the willow to the inky-black buds of the ash.

Birches have slender, pointed buds, graceful like themselves. Oaks may be known by their upper lateral buds clustered at the top of the twig. They are generally five-sided, covered with close, overlapping scales. Little Quakers are the velvety gray buds of the black walnut. Pointed buds, covered with a greenish down, distinguish the swamp magnolia.

In autumn the ground is yellow with fallen leaves, murmuring a protest as we trouble their rest. Do we stop to think that each dropping leaf marks its parent branch with a proof of its existence, which may last for years, strange hieroglyphic of a past? If one breaks off a leaf in autumn, the resulting scar will be seen at once. The leaf-scars of different trees are as characteristic and as valuable an aid in identifying a species as are the buds. Their shape may be round, oval, or triangular, broad or narrow. The short, prickly angelica-tree, also known as Hercules'-club, has a curious leaf-scar. Narrow and crescent-shaped, almost encircling the branch, its humorous curve suggests the expansive smile of a brownie.

The scar left by an ailanthus leaf is the most prominent feature of the branch, and is much larger than the bud just above it. In form it is like a horseshoe, as is the leaf-scar of the horse-chestnut. A close inspection will even show tiny holes where the nails of the shoe might have been. This is no fancy. The nail holes are the marks of little fibers which held the leaf to its parent twig through many a storm, but gave way at last, as they were meant to do.

Our search for leaf-scars reveals at intervals on the twig groups of concentric rings, marking a change in the texture of wood and bark. They look as though a wound had been neatly bandaged by Mother Nature. Under a lens we discover these rings to be a series of scars close together. Left by the falling bud-scales from which the new shoots sprang, these groups of rings also reveal a past, each marking the beginning of a new year's growth of the branch. A clip from a silver maple, about a foot in length, shows two sets of rings, while a rough black walnut branch of half the size has four, illustrating the difference in the rate of their growth.

The cold sunset of early spring draws near. For a brief space the trees are silhouetted against the opalescent west. Then, in the gathering shadows, they lose all individuality, become vague, and are lost in the gloom as familiar landmarks vanish. The park is shrouded in mystery. We drop the scientific and may revel in the elusive. Around and about us is the wonderful winter twilight of a great city, its fairy lamps winking a million welcomes and warnings, its noises melted into music by distance. "And after that the dark."

A Time to Weep

By Henry Johnstone

Not when we part our tears should spring,
But when we meet again,
For parting has so sharp a sting,
Tears cannot ease the pain;

While meeting is a joy so bright,
Our eyes may well run o'er,
And tears that water our delight
Shall make it bloom the more.

The Book of the Dead¹

By the Rev. Charles James Wood

RECENT years witness renewed discussion of the problem of immortality. The Society for Psychical Research, Dr. Minot Savage, and the Theosophists try to make us certain of a continued existence after the "incident of death" of the "mentality." Goldwin Smith, Dr. McConnell, Professor Shaler, Mr. Hudson, and Ernest Haeckel have been reasoning on the life to come. In face of these questionings "The Book of the Dead" may take upon it something more than a mere antiquarian interest. It represents the psychology, the ethics, and the problem of immortality in the forms which they assumed in the Nile Valley from six thousand to ten thousand years ago. For, while not all the parts of the Egyptian "Book of the Dead" are of equal antiquity, and while there were undoubtedly revisions, glosses, additions, and over-writings (some as late as the Ptolemaic times), the root of the matter, which is to say some of the more important chapters, appeared in the first dynasty, and at that time claimed for themselves the authority of an unmeasured antiquity. Briefly writing, they are prehistoric. Both internal and external evidences prove it. In the following account it will be as well to neglect, as unproved, the recent theory that the predynastic Egyptians ate their dead in order to assure them of that sort of immortality. That is another way of joining the choir invisible. The Egyptians of history embalmed their dead to insure their immortality, so says "The Book of the Dead." Our present-day psychology, or idea of the component parts of a man, is not settled, is not uniform. To venture, however, an enumeration that would include all the conjectured factors of human personality, we put down:

1. Spirit.
2. Soul (mind, will, emotions).
3. Vitality.
4. Body (framework of force).
5. Matter (at any time in body).

As a matter of course, this scheme has not come into the minds of the many.

¹ *The Book of the Dead*. An English Translation of the Chapters, Hymns, etc., of the Theban Recension. With Introduction, Notes, etc. By E. A. Wallis Budge, M.A., Litt.D. With 420 Vignettes. 3 vols. The Open Court Publishing Company, Chicago.

For the majority there is perhaps only the idea of two factors, soul and body. Probably it would not be possible to define and differentiate in a satisfactory way these five elements of human personality, or to point out which will survive the "incident of death."

The psychology of the Egyptian "Book of the Dead" is more differentially developed:

1. The *Ka*, or double, answering somewhat indefinitely to our idea of individuality.
2. The *Ba*, or soul, inseparable from the *Ka*.
3. The *Ab*, or soul, somewhat answering to the Buddhist idea of Karma—the general tendency of character of a man.
4. The *Khaibit*, or shadow.
5. The *Khu*, or spirit.
6. The *Sekhem*, or vitality.
7. The *Ru*, or name.
8. The *Sahu*, or spiritual body.
9. The *Khat*, or physical body.

While this psychology was not entirely developed at once, most of it is primeval. The belief of the Egyptians in historic times was that if the physical body (*Khat*) were kept from decay, the spiritual body (*Sahu*) would, by the liturgy of the "Book of the Dead" duly performed, be generated, and would unite with it all the other powers above enumerated, pass to the hall of the judgment of Osiris, the judge of the dead, there if found unworthy would be devoured by the Eater of the dead, but if pronounced pure would enjoy happiness with the gods or in the fields of paradise (*Aaru*), where the life of the dead was thought of as a continuation of life here. The souls of the blessed plowed, sowed, reaped, and bred oxen and sheep.

"There is reason for thinking," says Mr. Budge, "that predynastic man believed that his dead would live again in the identical bodies they had on earth, *i. e.*, in a material resurrection." This corresponds to the formula of the Latin Creed, *resurrectio carnis*.

The earlier chapters of the "Book of the Dead" reveal the transition of religious thought through a highly spiritualized

animism into something very like pantheism. At a later period it degenerated into materialism and magic, as was the case in Babylonia. It is possible to discover how the Egyptians at these varying attitudes regarded the problem of immortality. For during the four thousand years of its use as a body of the doctrine and rites of the dead, the Egyptian "Book of the Dead" underwent much addition and over-writing, besides three general recensions.

Broadly stating it, the Egyptologist of to-day is able to determine with sufficient accuracy the age of any part of the work. The age of certain chapters is assigned in the book itself. No single papyrus of the "Book of the Dead" containing all the chapters has yet been found. Mr. Budge gives in his translation one hundred and ninety chapters and appends two abridgments of the "Book of the Dead;" one is the "Book of the Dead of Nesikhonsu, a Priestess of Amen," about 1000 B.C., the other "The Book of Breathings," of the Græco-Roman period. Both aim to reach the same results as the "Book of the Dead," but by a short cut.

Now, what result did the Egyptians believe would come from transcribing a whole or part of this (to them) ancient work, derived from the pen of the god Thoth, and largely unintelligible?

Many of the chapters were, first of all, simply prayers to the gods and invocations which the soul, for his salvation, should repeat in the ghost world. These, after a while, were used as magical incantations, and other charms and magical formula were added. Then some of the chapters were intended to instruct the dead about his deportment in the other world, to teach him the names of the gods and of the gates, etc., without the knowledge of which he could not hope to pass into everlasting life.

The rosary was devised to enable the Mohammedan to remember the names of Allah, and the Buddhist the names of the Blessed One; thence it was borrowed to help some Christians to know if they had said times enough the Ave Maria and the Pater Noster.

Any one who reads over these chapters ought to have no doubt left that the ancient Egyptians believed in prayers for the dead. Yet they did not overdo the practice.

The judgment scene, or the weighing of the heart of the dead in the hall of Osiris, is an impressive function provided for in two chapters, one near the beginning and the other towards the end of the "Book of the Dead." The former chapter provides for justice, not mercy; the latter makes the soul show himself something of a prig. For to the forty and two assessor gods, each in turn, he is caused to declare that he is free from the forty-two capital sins over which they severally sit in judgment. Probably the dead man lies in one or more instances.

The Egyptian code of morals was noble; the life was different. Compare the life of New York, Paris, and Berlin with the Gospel! Moreover, the Egyptians had more than forty varieties of beer, to say nothing of wines and spirits.

Like the moral code of Israel, that of Egypt was negative. Perhaps it will interest the reader to scan it in an abridgment.

Upon entering the hall of the twofold Maat (right and truth), the dead man declares, calling by name and in turn each divine assessor whose duty it is to judge each several sin: "I have (1) not done iniquity; (2) not robbed with violence; (3) not done violence to any man; (4) not committed theft; (5) not slain man or woman; (6) not made light the bushel; (7) not acted deceitfully; (8) not stolen things belonging to God; (9) not uttered falsehood; (10) not carried away food; (11) not uttered evil words; (12) not attacked any man; (13) not killed the beasts which belong to God; (14) not acted deceitfully; (15) not laid waste cultivated land; (16) not pried into matters; (17) not set my mouth in motion against any man; (18) not given way to wrath concerning myself without a cause; (19) not defiled the wife of a man; (20) not committed any sin against purity; (21) not struck fear into any man; (22) not encroached upon sacred times and seasons; (23) not been a man of anger; (24) not made myself deaf to the words of right and truth; (25) not stirred up strife; (26) not made any to weep; (27) not committed acts of impurity; (28) not eaten my heart; (29) not abused any man; (30) not acted with violence; (31) not judged hastily; (32) not taken vengeance upon the god;

(33) not multiplied my speech too much; (34) not acted with deceit; (35) not cursed the king; (36) not fouled the water; (37) not made haughty my voice; (38) not cursed the god; (39) not behaved with insolence; (40) not sought for distinctions; (41) not increased my wealth except with things that are justly mine own; (42) not thought scorn of the god of the city."

These constituted the ethical code of six thousand years of a nation most of the time robed in peace and plenty.

The discerning reader will perceive that in some of these confessions (professions) euphemisms have been used. With all that, is it to be believed that the average person of old Egypt could go into the hall of Osiris crying, "I am pure, I am pure, I am pure," of each and all these forty-two deadly sins? There must be understood some sacramental absolution or shriving of the dead or other ceremonial purification by virtue of which assoilment his heart when weighed against the feather of truth in the scales of Thoth should not be found laden with a single sin. Apparently the "Book of the Dead," after its Theban recension, made immortality conditioned upon sinlessness.

In other places the dead was thought immortal because one with Osiris, *i. e.*, immortal by nature, but capable of annihilation as penalty of sin. Indeed, throughout the "Book of the Dead" the defunct is designated "Osiris N.," implying union with divine substance. "N" indicates the dead person's name, which was inserted in the codex of the mummy to which the codex belonged. Some chapters describe the soul who has passed the ordeal of the judgment hall of Osiris as the companion and equal of the gods. In fact, one cannot reduce the "Book of the Dead" to any homogeneous doctrine. It was the product of long ages. It includes the religious notions of diverse races. At one place it is fetishistic, at another pantheistic, at another monotheistic, and at another grossly polytheistic. Yet throughout all the generations there was—to people of the Nile Valley, at any rate—the moral sanction of the idea of death and the judgment and of life beyond the grave.

It is not clear, but I conjecture that the rubrics were not original. They pur-

pose to confer immortality by magic power. For instance, one reads: "This chapter shall be recited over four fires fed with *atma* cloth which hath been anointed with *hatet* unguent of Thebenun, and they shall be placed in the hands of four men who shall have the names of the pillars of Horus written upon their shoulders, and they shall burn the fires in the beautiful rays of *Ra* [the sun], and this shall confer power and might upon the *Khu* among the stars which never set. If this chapter be recited for him, he shall never, never fail, and he shall become a living soul forever." To quote no further, this chapter was to be used as a necromantic spell recalling the *Khu* spirit from the ghost world to the spot midmost between four fires and beneath the fire of the sky. In such a spot sits the Hindu Yogi when trying to become united or absorbed in the All. The Pueblo Indian lights four fires and by incantations compels the gods. And so on. Whence came the custom of four fires? Were not they the fires of the gods of the world quarters?

However, to the point: "The chapters of the Coming forth by Day [for such is the Egyptian name of that document which we call "Book of the Dead"] were used for witchcraft, to confer everlasting life by magical means, just as to some the Christian Eucharist which Jesus gave to represent his life and character, which are deathless, has been taught to possess a certain magical power and altered matter to preserve for those who eat and drink the Sacrament 'the body and soul unto everlasting life.'"

Probably of all the nations of the world none in their sacred books ever made a more detailed and graphic map of the world beyond the grave than the Egyptian. Yet the topography is uncertain because we cannot with certainty separate between the symbolic and the literal. No one would take St. John's Apocalypse literally, nor should we the "Book of the Dead." Long ages before the Egyptian ceased to bury it, or some part of it, with his dead, the key to the interpretation of that sacred writing had been lost. Nevertheless, enough of its meaning can be understood to render it extremely interesting in its bearing upon some topics of contemporary discussion.

Professor Thomas's Life of Schiller¹

THE old type of biography was almost synonymous with eulogy. Given a subject, the ordinary craftsman took his brush and proceeded to paint a portrait in gold and white, which, in the light of a cooler enthusiasm, frequently seems ludicrous. But this same attitude of hero-worship, when assumed by a master like Carlyle, gives to biography not only the dignity of a personal record, but also a spiritual interpretation of life. In latter days the reaction from the free and uncritical method has brought forth a new genus of biographers, who, inspired, or one might better say disenchanted, by realism and the truth of mere fact, have shunned any airy flights of imaginative treatment, and have explored letters, journals, and documents for incontrovertible scraps of evidence. Both methods are fraught with danger: the first may easily degenerate into fanciful rhetoric; the second into a rubbish-heap of uninformative details. But a judicious writer may use either method and make a biography of value.

In his study of the life and works of Schiller Mr. Thomas shows himself a member of the later school. He has been judicious; he has unquestionably achieved his purpose of making a "readable" book. He has avoided that danger of Germanic origin—minute scholarship about tweedledum and tweedledee—and he has presented a critical estimate of the poet and his works which should be equally welcome to the professional student and the man of letters. The impression, after a careful reading of the book, is that it was written by a man with a clear head, a trenchant judgment, and a comprehensive knowledge. It has a definite point of view. It was written not so much to inspire as to inform. Carlyle insists that Schiller was a priest with a mission; Mr. Thomas regards him as a layman with a work.

The myth-making instinct in men and nations always surrounds the memory of a great man with a cloudy vapor which

makes him seem large and extraordinary, and on which the sun shines with unwonted glamour. It is the business of criticism to clear the atmosphere of illusions, and Mr. Thomas has done this in a mood which cannot be cajoled into undue enthusiasm, and which has restored a portrait of Schiller in all human verity. The author constantly implies that this poet is no heaven-sent Prometheus bringing light from above, but simply a man, conscious of chaotic talents and instincts, which, by persistent diligence, he develops into the sanity of true genius. This psychological unfolding of Schiller's gifts, and not the chronicle of sequent events, is at once the vital thread of unity and the fundamental merit of the book.

Incidentally we are given light upon some obscure and mooted questions as well as an ample body of excellent literary opinion. Schiller's flight from Stuttgart, the secrecy and danger of which are not readily understood by unfettered Americans, was a venturesome move by the young poet, because he became thereby a deserter from the service of the Duke of Württemberg, and made himself liable to the severity of military punishment. In his early love affairs Schiller is seen as an incomplete spirit seeking repeatedly for the companionship of the feminine archetype, and, like so many men of idealizing natures, as blundering in judgment until fate directed his heart and question to the Lotte of his lifelong happiness.

Of course every one knows that Schiller struck the bell of notoriety by the publication of "The Robbers," calling out therewith the spirits of the Storm and Stress. As a literary effort Mr. Thomas does not rate it high; it is lacking in a knowledge of life and human nature, and it is absurdly extravagant. But it does show by its audacity and its dramatic conceptions the qualities of a natural-born playwright. The defects and virtues of "The Robbers"—inadequate experience and unusual dramatic power—may stand as the literary verdict on Schiller's earlier work. It is not until the publication of "Don Carlos" that there are revealed the high gifts of the great poet.

¹ *The Life and Works of Friedrich Schiller.* By Calvin Thomas, Professor in Columbia University. Henry Holt & Co., New York. \$3.25.

Then, after this graduation from apprenticeship, Schiller brings forth those dramas which have made him famous the world over—the Trilogy with the majestic figure of Wallenstein, "Maria Stuart" with its bold idealization, the "Maid of Orleans" with its inspiring note of national patriotism, and "Tell" with its apotheosis of a peasant folk mighty and invincible in their restraint and righteousness. A phrase or two transcribed from the book shows the difference between the first and the last attitude of the dramatist. In "The Robbers" there was the tragedy of an individual madman; in "Tell" there was the triumph of a laudable patriotism. Both were inspired by the Goddess of Freedom, but there was a change from the wild-eyed bacchante of the earlier day to the decorous muse of the later.

The relations of Goethe and Schiller, in the account, redound to the honor of both men. At the first meeting, as in the case of Shelley and Keats, there was an aloofness or misunderstanding which lasted for six years. The fault, doubtless, was Goethe's. But as soon as Schiller gave evidence of his real worth, the man of established prestige came forward with the hand of fellowship, and there was formed a bond of brotherhood which made not only common cause against the Philistines, but also brought forth the better wisdom of two heads in council. Side by side with Fredrike, Goethe is an ignoble figure; but beside Schiller in life, and in defense of his memory after death, Goethe's character takes on the magnanimity and majesty of his essential greatness. The whole matter of the two poets and their merits was embroiled after Goethe's death in a contemptible dispute by offensive partisans. Schiller had incurred the enmity of Schlegel and the Romantics, and they attacked his reputation by invidious comparisons with his loyal compeer. The friends of Schiller replied, most unwisely, by decrying Goethe's merit and fame, and thus was opened that Pandora box of charges and recriminations which have so disgraced the dignity of German criticism.

In the summary of Schiller's poetical gifts we must place as fundamental his concentrated enthusiasm. His emotional nature came to fullest expression in his

typical tragic hero, "a fervid young enthusiast whose calamity grows out of his own strenuous idealism." Yet, strangely enough, with all this absorbing concentration, Schiller is markedly deficient in lyrical impulse. He seeks for material, not among the folk-songs, but he goes to history for epic inspiration, altering it with absolute license to suit his dramatic purposes. But he justified his abuse of historical fact by the performances of his recreative imagination. Like Shakespeare, he made the dead to rise again and live forever. Schiller's work, furthermore, shows a remarkable versatility. In the main he avoids conventional types; he does not repeat motives and characters once used, but with each new opportunity and plan he passes to untouched and unexplored fields of achievement. He is no wild, harebrained romantic, following mood or mirage; he is a conscious literary artist, always adapting his means to a predetermined end.

In addition to the elucidation of these points, Mr. Thomas corrects several misconceptions. The admiration given to Schiller as the poet of freedom is too unrestrained. His ideas of freedom were metaphysical rather than practical. In fact, in his day he was a conservative force. Though he admired Rousseau, he was opposed to the French Revolution, and he predicted the Terror. Furthermore, he is given undue praise as a tribune of the people. His taste and temperament were aristocratic, far more so than Goethe's. Yet, by a strange paradox, posterity, in the popular judgment, awards its gratitude conversely.

As critical scholarship this biography calls for unalloyed commendation. In general, the style is swift, entertaining, vital. The author controls a large and precise vocabulary; his mind teems with allusions and quotations aptly turned and applied, and he writes with the vigor of original strength. There are times, however, when his attitude toward his subject arouses irritation and resentment. It is fashionable to make sport of the mistakes and vacillations in great men's romances, and Mr. Thomas indulges in that fashion with the superiority of Olympian amusement. Again and again he writes as though he were the sage of exalted wisdom and the poet were a ludicrous puppet.

To the great man we owe some measure of deference, particularly when he does his work, fighting disease, without complaint. We know of no code of privilege which authorizes professors in American colleges to be so jauntily familiar with dead masters of world fame. This offense, indeed, is only a fly in the ointment. With the further exception to certain

rhetorical vulgarisms like blatherskite, spoony, and foxy, we desire to record our opinion that this biography of Schiller is as able and as satisfying a treatment of the subject as one could desire. Emerson's essay on the American Scholar is ever fresh in memory. This book is a production of which American scholarship may well be proud.

The Scotch-Irish¹

THE author states in his preface that the present volumes are designed to serve as an introduction to a series of Historical Collections which he expects hereafter to publish. Should he execute his entire task upon the scale in which he has completed the "introduction," the outcome will be a great library of historical and genealogical materials relating to the Scotch-Irish families of America. That the author has already performed a vast amount of the work essential to the preparation of such a library is made evident by the introductory chapters upon the part borne by the Scotch-Irish in the making of American history. In a few pages he shows that eleven of the fifty-six signers of the Declaration of Independence were demonstrably of Scotch descent; twelve of fifty-four members of the Constitutional Convention; nine of the twenty-five Presidents, etc., etc. In every walk of life he seems to have familiarized himself with the ancestry of the men who have borne a distinguished part, and what he writes on this subject will not only gratify all who have any Scotch-Irish blood in their veins, but all who are tired of the assumption that the Anglo-Saxons should have the exclusive credit for the making of America. Take, for example, such a passage as this:

It is a noteworthy fact in American history that of the four members of Washington's cabinet, Knox, of Massachusetts, the only New Englander, was a Scotch-Irishman; Alexander Hamilton, of New York, was a Scotch-Frenchman; Thomas Jefferson was of Welsh descent; and the fourth, Edmund Randolph, claimed among his ancestors the Scotch Earls of Mur-

ray. New York also furnished the first Chief Justice of the United States, John Jay, who was a descendant of French Huguenots; while the second Chief Justice, John Rutledge, was Scotch-Irish, as were Watson and Iredell, two of the four original associate justices; a third, Blair, being of Scotch origin. John Marshall, the great Chief Justice, was, like Jefferson, of Scotch and Welsh descent.

Mr. Hanna's championing of the Scotch-Irish naturally leads him into antagonism to the New England writers of our National history, because of the exaggerated claims they have made for the work of their section. In his first chapter he exposes the partial character of the commonly received figures showing the contribution of each State to the Revolutionary armies, and he subsequently makes clear the exceptional strength of the Scotch-Irish contingent in our Revolutionary armies. Upon this point, however, it must be said that Mr. Hanna makes no claim so extreme as the statement of the English historian Lecky, that Ireland furnished most of the soldiers on the side of independence. What Mr. Hanna says, also, about our Revolutionary struggle having its origin in part in the hatred to England inspired by the English Church's persecutions of the Irish Presbyterians is worthy of consideration, for the fierce participation of the Scotch-Irish in the war for independence without doubt had its spring in feelings long cherished. Western or Scotch-Irish Pennsylvania, it may be recalled, was a unit on the side of Washington, who bitterly spoke of eastern Pennsylvania as "the enemy's country." The greater part of Mr. Hanna's present volumes, however, does not relate to what he calls America's debt to Scotland, but is rather the history of Scotland and Ireland, leading up to the settlement of the Prot-

¹ *The Scotch-Irish*. By Charles A. Hanna. G. P. Putnam's Sons, New York. In 2 vols. With Maps. \$10, net.

estant Scotch and English in Ulster and their subsequent exodus to America. Appendices reproducing ancient documents of historical and genealogical value constitute the greater part of the second vol-

ume. The whole work is rather a collection of historical materials than a history, but the materials collected possess great interest to all persons of Scotch-Irish ancestry.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

American Mural Painting. By Pauline King. Noyes, Platt & Co., Boston. $6\frac{1}{4} \times 9\frac{1}{2}$ in. 264 pages. Reserved for later notice.

Animal Experimentation: A Series of Statements Indicating Its Value to Biological and Medical Science. Little, Brown & Co., Boston. $5\frac{1}{2} \times 8\frac{1}{2}$ in. 177 pages.

A record of the hearing given by a committee of the Massachusetts House of Representatives in 1901 to remonstrants against the proposed restriction of animal vivisection is here preserved for future use in a controversy likely to continue till the merits of the case are everywhere understood. After reading the testimony here given by men most competent both to testify to the facts of the case and to clear away the fictions that obscure them, one is not surprised that "leave to withdraw" was unanimously granted to the anti-vivisectionists. The record of the hearing is of large interest to the general reader.

Audrey. By Mary Johnston. Illustrated. Houghton, Mifflin & Co., Boston. 5×8 in. 418 pages. \$1.50.

We have already spoken in high commendation of Miss Johnston's new romance of colonial Virginia. In point of pure sentiment, carefully kept from degenerating into sentimentalism, it seems to us distinctly the best of this young writer's books. The character of Audrey herself is sympathetically and clearly drawn, and takes a firm hold on the imagination. Perhaps even better is the rendering of the Virginia gentleman, Marmaduke Hayward. In all Miss Johnston's colonial romances she is singularly happy in creating a sense of social atmosphere, and in Audrey her background and minor figures are again charmingly worked out. One bit of negative praise must not be forgotten; in Audrey there is nothing of that crude and unread sensationalism (such as the pirate episodes in "To Have and to Hold") which led some critics and readers to rate this writer far lower than her really great talent justifies. The tone of the novel as a whole is slightly somber, and as it draws toward a close the tale becomes sad, ending in what many readers will think an unnecessarily tragic climax. One could almost wish that an end had been made at the beautiful garden scene of meeting between Hayward and Audrey, and that a conceivably sweet and happy outcome had been left to the reader's imagination. We shall speak of this romance again in reviewing several of the more important

works of fiction of the season. It will undoubtedly have a very wide reading.

Biggs's Bar and Other Klondyke Ballads. By Howard V. Sutherland. Drexel Biddle, Philadelphia. $5 \times 7\frac{1}{2}$ in. 77 pages.

This little volume of ballads describes in vivid and vivacious phrase the actual life lived in the Yukon country.

Castles in Spain and Other Sketches in Rhyme. By Winfred Sackville-Stoner. The Abbey Press, New York. 5×8 in. 101 pages. \$1.

Constable. By C. J. Holmes. Illustrated. (The Artist's Library.) Longmans, Green & Co., New York. $6\frac{3}{4} \times 8\frac{3}{4}$ in. 83 pages. \$1, net.

Reserved for later notice.

Cours Complet de Langue Française. Par Maxime Ingres. Premier Volume. Troisième Édition. The University of Chicago Press, Chicago. $6 \times 8\frac{1}{2}$ in. 314 pages.

Critical Study of the Bible (The): An Address by the Rev. Newton Marshall Hall. Delivered at the Third Annual Meeting of the Quaker Hill Conference, September the Fourth, 1901. Published by the Quaker Hill Conference Association, Quaker Hill, New York. $4\frac{1}{4} \times 7$ in. 31 pages.

This convincing address should be read by every one who fears that scholarly criticism may make the Bible less divine, and also by those who fancy that it has done so. With some other publications of the Quaker Hill Conference, it may be procured of the Rev. E. L. Chichester, Secretary, Quaker Hill, New York.

Delsarte System of Expression (The). By Genevieve Stebbins. The Edgar S. Werner Publishing and Supply Co., New York. (Sixth Edition, Revised and Enlarged.) $5 \times 7\frac{1}{2}$ in. 507 pages. \$2.

Delsarte (born 1811), one of the great teachers to whom the world is in debt, undertook to reformulate the principles of ancient art as related to physical expression; to impart knowledge, possession, and control of the entire bodily apparatus, for the expression thereby of sensations, affections, and ideas. In the Delsarte system physical culture is a vital adjunct of mental, and includes training of the nerves as well as the muscles, for that command of reserved force which is requisite in character as well as in art. Mrs. Stebbins, a prominent exponent of Delsartian principles, holds that Delsarte has given the aesthetics and Ling's "Swedish system" the athletics of the perfect method for the physical culture of the future. The present revised and enlarged edition of her work, which first appeared in

1885, has interest for those who care at all for the theory and art of self-expression.

Distinctive Marks of the Episcopal Church.

By the Rev. John Newton McCormack. The Young Churchman Co., Milwaukee. 4x6 in. 52 pages. 25c. A forceful and, in places, eloquent presentation of the claims of the Protestant Episcopal Church. Since it is addressed to those who are not members of that communion, it is somewhat unfortunate that the author begins by emphasizing those characteristics of this branch of the Church which are sometimes, not always justly, termed pretentious. He is at his best when he appeals to such common instincts as that of worship, or that of the desire for solidarity. One or two of his statements of fact which, because of their guarded phrasing, are not subject to actual disproof, are, at the same time, of the kind that lack significance because of their looseness. The combination, however, of sincerity, enthusiasm, and thorough faith in the fundamental importance of the cause advocated, gives to this little book, in spite of its infelicities, a not inconsiderable persuasive power.

Essays and Addresses. By Augustine Birrell.

Charles Scribner's Sons, New York. 4x6¼ in. 290 pages. \$1, net.

A small volume which is both readable and wise, characterized by the lightness of touch and the eminent good sense which pervades Mr. Birrell's work, and very happily combining seriousness of purpose with lightness and wit. Several of the chapters in this book were originally given to the world in the form of addresses, and have the familiarity, the directness, and the intimacy of public speech, but they lose nothing of Mr. Birrell's undefinable but fascinating personality. He deals with some very serious subjects in a serious mood, and yet without parting with his freshness and vivacity.

Fairview's Mystery. By George H. Marquis.

The Abbey Press, New York. 4½x7¼ in. 84 pages. 75c.

Father Manners. By Hudson Young.

The Abbey Press, New York. 5¼x8 in. 206 pages. \$1.

Hester Blair. By William Henry Carson.

Illustrated. The C. M. Clark Publishing Co., Boston. 5x7½ in. 348 pages.

Immanuel Kant: His Life and Doctrine. By

Friedrich Paulsen. Translated by J. E. Creighton and Albert Lefevre. Charles Scribner's Sons, New York. 5¼x8 in. 419 pages. \$2.50, net.

Those who wish to study Kant himself, rather than to read about him, will find here a light for their path, pointing to what is of permanent value in his system and also to what is not. Kant's philosophy, as Professor Paulsen observes, is the entrance to present-day philosophy, and the door to Kantianism is the "Critique of Pure Reason." Yet in this he seems to play into the hand of skeptical agnosticism, and swings furthest from the center of his thought. But if the essential content as distinct from the transient form of his philosophy be regarded, the pure Platonist appears. Professor Paulsen's discriminating criticism avails itself of the more important results of recent German studies of the subject. The cordial reception of his work in that country

strongly commends this translation to English readers.

Jew as a Patriot (The). By Madison C. Peters.

The Baker & Taylor Co., New York. 5x7½ in. 236 pages. \$1.

Our national indebtedness to the Jewish race goes back to the time of Columbus, whose great voyage was financed, not, as the legend goes, by Queen Isabella's jewels, but by two Jewish merchants. The conspicuous and meritorious part borne by Jews in the wars of the Republic, in the armies of Europe, in national politics there and here, and the world's debt to the varied services performed by the Jewish race, notwithstanding the cruelties and disabilities heaped upon it by the world, are exhibited by Dr. Peters with cumulative impressiveness. Were not anti-Semitism as utterly irrational as anti-negroism, such facts would give it a death-blow.

José. By A. Palacio Valdés. Translated by

Minna Caroline Smith. Brentano's, New York. 5x7½ in. 278 pages.

A beautiful piece of literary work by one of the most accomplished modern novelists. A characteristic study of life in a Spanish fishing village, and a really notable portrait of an old Spanish hidalgo of the bluest blood, the finest manners, the loftiest ideals, and the greatest poverty. This story is rare in its quality, rare in its workmanship, full of distinction, and deeply interesting.

Kant's Prolegomena to Any Future Metaphysics.

Edited in English by Dr. Paul Carus. The Open Court Publishing Co., Chicago. (Religion of Science Library, No. 53.) 5x7½ in. 301 pages. Paper bound, 50c.

The vital value of Kant's work for modern philosophy continues to be attested by the stream of fresh publications. In the present volume Kant's "Prolegomena to Any Future System of Metaphysics Claiming to be a Science," in which the questions and problems raised in his "Critique of Pure Reason" are analyzed and popularized, appears in a translation practically new, with notes by the editor, and a supplementary review of the Kantian doctrine. Appended to this is a series of extracts from representative writers, mostly German, to illustrate the impression made by Kant upon philosophical minds of varying views.

Kate Bonnet: The Romance of a Pirate's

Daughter. By Frank R. Stockton. D. Appleton & Co., New York. 3x7½ in. 420 pages. \$1.50.

Never, it is safe to say, was there so blithe a tale of sea-fights, carnage, marooning, and all the other incidents of seventeenth-century piracy. Even when the charming heroine is in tears the reader remains cheerful. Even cold-blooded acts of murder harrow the reader's heart no more than the fierce conflict between frogs and birds and insects harrows the heart of the lover of nature as he wanders in the woods of a spring day. In spite of the Jolly Roger of gloomy black and ghastly white, it is a happy world Mr. Stockton would have us live in as we read. The story begins with a planter turned pirate and ends with a pirate turned planter, and betweenwhiles Miss Kate has many lovers; the pirate's Scotch Presby-

terian companion holds to his master in capturing and in being captured, like an incarnate conscience; there are marvelous chance meetings on the high seas; adventure crowding after adventure leaves the soul of faithful Dickory undaunted; and at the end we vow with Captain Ichabod that if you will not admit that Miss Kate's "sweet spirit and pure soul have banished from this earth every taint of wickedness left here by her father, then, sir, bedad, stand where you are and draw!" Among the multitude of historical novels by which we have been overrun, certainly "Kate Bonnet" is unique. Two things make the story very easy reading—Mr. Stockton's style, which seems to sparkle with humor between the very letters, and the fine large type in which the style is most appropriately dressed.

Lover's Progress (The). Told by Himself. Brentano's, Union Square, New York. 5×7½ in. 498 pages.

Considered as a novel this book is rambling, desultory, and at times tedious, but incidentally it contains the notes of observation and travel of an experienced man of the world who is a bit of a philosopher and comments humorously and wisely on men and things.

Naughty Nan. By John Luther Long. The Century Co., New York. 5×7½ in. 418 pages. \$1.50.

Mr. Long's first full-fledged novel, we believe. It has a certain remote resemblance to Anthony Hope's "Dolly Dialogues" in manner, but "Nan" is less subtle and more farcical than Dolly. Frankly, we think the sprightliness of the book is too long maintained not to weary a little. An original kind of love story runs through the tale. The characters do not always strike one as well realized.

Newman: An Appreciation in Two Lectures. With the Choicest Passages of his Writings Selected and Arranged by Alexander Whyte, D.D. Longmans, Green & Co., New York. 5×7½ in. 255 pages. \$1.10, net.

Two essays in the form of lectures, a systematic arrangement of passages selected from Newman's writings, and six letters on "Popish doctrine" addressed to the author by Newman constitute the contents of the book. The lectures are fragmentary and not very coherent. In spite of the sub-title and the intention expressed in the opening paragraph, there is much in them that is controversial, as might well be expected when a Scotch Presbyterian undertakes to measure the mental and moral characteristics of a Roman Cardinal. The theological presuppositions of the author disqualify him from adequately understanding, or at least treating, the influence of the Tractarian Movement on such a mind as Newman's. It is interesting, however, to see how Newman affected a pronounced Protestant who was avowedly his admirer, but who, at the same time, recognized that a great part of the Cardinal's work, as he says of the "Lyra Apostolica," is "the production of a school, of a caste, of an occasion, . . ." and "will not be intelligible to another age than that which produced it, nor to another civilization."

Orthodox Preacher and Nancy (The). By Rev. Magee Pratt. The Connecticut Magazine Co., Hartford, Conn. 4¼×7½ in. 191 pages. \$1.

Policeman Flynn. By Elliott Flower. Illustrated. The Century Co., New York. 5×7¼ in. 294 pages. \$1.50.

Very good fooling this—the doings and sayings of a shrewd, comical, good-hearted Irish policeman. It must not be taken too seriously as a study of municipal life or as a character-study. It aims merely to amuse, and it fulfills its mission.

Practical Study of the Soul (A). By Margaret M. Barbour Stone. Dodd, Mead & Co., New York. 5×7½ in. 350 pages. \$1.35, net.

Precept and Practice. By Benjamin Bausman, D.D. Illustrated. The Heidelberg Press, Philadelphia. 5×7½ in. 223 pages. \$1.

Printing and Writing Materials. Proof-Reading and Punctuation. By Adele Millicent Smith. Published by the Author, Philadelphia. 5½×7¼ in.

Both of these books are of interest to printers; the first named will also appeal to a more general audience, including those book-lovers who are interested in the technical side of book-making. "Printing and Writing Materials" gives a clear and comprehensive account of the history and present status of printing, both as a recording and an illustrating art. "Proof-Reading and Punctuation" is designed especially for use in schools in which a knowledge of printing is taught. While in the main an admirable compendium of technical information, some of the rules of the latter book seem ill considered for practical workers; for instance, its rules for capitalization call for such anomalies as: President Smith, Ex-president Jones, Ex-chief Justice Robinson.

Richard Wagner: His Life and His Dramas. By W. J. Henderson. G. P. Putnam's Sons, New York. 5¼×7¼ in. 504 pages. \$1.60, net.

A sympathetic and thoroughly readable account of Wagner's career, his personality and his achievement in music, written in a popular style, but from very thorough knowledge of the whole field of the subjects presented, and, what is even more important than knowledge, with sympathetic insight into the genius of the composer and the art which he used. The biographic and artistic elements in the book are admirably balanced, and Mr. Henderson succeeds in conveying, even to a reader who has no technical knowledge of music, a very clear account of the conditions which Wagner found in music, of the heroic struggle which he made, of the long and painful continuity of his own genius, and of the new movement in music which he inaugurated and carried so far.

Romantic Love and Personal Beauty: Their Development, Causal Relations, Historic and National Peculiarities. By Henry T. Finck. The Macmillan Co., New York. 5½×8 in. 560 pages. \$2.

A new edition in one volume of Mr. Finck's two very suggestive and readable books.

Siege of Lady Resolute (The). By Harris Dickson. Harper & Bros., New York. 5×7½ in. 379 pages. \$1.50.

Mr. Dickson's "Black Wolf's Breed" had considerable popularity. His new book will probably be well received by lovers of stories of adventure. The action is in France in the time of Louis XIV., but some of the scenes are in America.

Valley of Decision (The). By Edith Wharton. Charles Scribner's Sons, New York. In 2 vols. \$2. Reserved for later notice.

Victoria History of the Counties of England: A History of Hampshire and the Isle of Wight. Volume I. Edited by H. Arthur Doubleday, F.R.G.S. Illustrated. E. P. Dutton & Co., New York. 8½×12½ in. 537 pages.

This is one volume in what promises to be a sumptuous and impressive historical series. Its scope, however, lies out of the reading of the general student either of past history or of present affairs. It is a work, however, particularly adapted for the large number of Englishmen who have always shown themselves admirably anxious to know a great deal about the peculiar local conditions and the history of the various English counties; the series, therefore, is exactly adapted to dignify their libraries. If the other volumes carry out the promise of this, the total series of one hundred and sixty quartos will be a very considerable contribution to exact knowledge. It will be seen that each county would apparently average four volumes apiece; but of course this will not be a hard and fast rule; for instance, the county of Norfolk will be described in no less than six volumes. The

compilers use the word "history" in its broadest sense. It includes the geology, paleontology, botany, zoölogy, archæology, of the various regions—a valuable background when one comes to the history, properly so called.

Wallannah: A Colonial Romance. By Will Lofton Hargrave. B. F. Johnson Publishing Co., Richmond, Va. 5×7½ in. 429 pages.

A semi-historical tale of colonial and Revolutionary days in North Carolina. The action and movement of the plot are easy and rapid, and it is reasonably well written, but in incident it is not much superior to the old-fashioned dime novel. Abducted and murdered babes, stagy melodramatic villains, and sentimental but cruel Indian maidens furnish the "thrill."

Whither Are We Drifting? By Otto Stechhan. The Abbey Press, New York. 5¼×8 in. 249 pages.

Women of the Reformed Church. By the Rev. James I. Good, D.D. (First Edition.) The Sunday-School Board of the Reformed Church in the United States, Philadelphia. 5×8 in. 295 pages. \$1.

Works of Shakespeare (The). Dowden Edition. The Tragedy of King Lear. Edited by W. J. Craig. The Bowen-Merrill Co., Indianapolis, Ind. 6×8¾ in. 249 pages. \$1.25.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.

Will you name for me the title, author, and publisher of ten books pertaining to architecture, sculpture, and painting, and adapted to the needs of one who is just beginning their study for the purpose of better appreciating art in general? A. T. S.

Goodyear's "History of Art" (A. S. Barnes & Co., New York, \$3); Bell's "History of Art" (Scribners, New York, \$3.25); Lübke's "History of Art" (Dodd, Mead & Co., New York, \$7.50); Hoeber's "Treasures of the Metropolitan Museum," New York City (Russell, New York, \$1.50); Hamlin's "History of Architecture" (Longmans, New York, \$2); Sturgis's "European Architecture" (Macmillans, New York, \$4); Marquand's "History of Sculpture" (Longmans, New York, \$1.50); Radcliffe's "Schools and Masters of Sculpture" (Appletons, New York, \$2); Van Dyke's "History of Painting" (Longmans, New York, \$1.50); Heaton's "History of Painting" (Macmillans, New York, \$1.50).

Do the Swedenborgians claim to be a part of the Christian Church? Or am I correct in understanding that they claim that the Christian Church is a failure and that their organization is a new divine substitute for it? L.

The Articles of Faith of the "New Church," popularly termed Swedenborgian, teach (in Section 12) that the Second Advent of the Lord in spiritual power is now in progress, and is attended "with the preparing of the way for a New Church on the earth, the first Christian Church having spiritually come to its end of consummation, through evils of life and errors of doctrine, as foretold by the Lord in the Gospels."

I much desire to know if you would be willing to include Ernest Renan's "Life of Christ" in the list of books recommended to questioner, "Who is He?" *

We have no doubt that Renan's "Life of Christ" did good in France. It has helped to transform public senti-

ment in that country from the attitude of Voltaire to the attitude of Renan, which is a decided gain. But it is not to be indiscriminately recommended to American readers. It is romance rather than history—that is, Renan has put his historical knowledge at the service of his imagination; he has not used his imagination to illuminate and vivify his historical knowledge. Both spiritually and historically his Life of Jesus is, in our judgment, very defective.

Kindly name two or three books which explain the articles of the Apostles' Creed from the point of view of modern critical thought and criticism. B. N. S.

Professor McGiffert's new work on this subject is the only one in English of the type required. (Scribners, New York.)

Can you direct me to any books or articles that treat of the contributions of Christian experience to theology?—i. e., the religious beliefs of men as determined by their individual experiences. L. J. B.

The letters of St. Paul, the Confessions of St. Augustine, and the life of Luther.

Bible Talks.—Friends who make frequent inquiries for literature that gives freshness and interest to the study of the Bible in Sunday-school are confidently referred to the series of "Bible Talks," published monthly by the Sabbath Literature Company, Albany, New York. The half-dozen numbers now in hand tell of Ruth, Esther, Jonah, and Job, and have been commended by both Jewish and Christian teachers. Single copies can be had for five cents.

Can some reader tell me anything of Ansalus de Insulis, who he was, etc.—the author of the saying, *Disce ut semper victurus; vive ut cras moriturus?* S. S.

Correspondence

War for the Monroe Doctrine

To the Editors of The Outlook :

If I may be allowed a final word on the Monroe Doctrine, I want to thank Mr. Stanwood for meeting the question squarely. His voice is for war in defense of the principle. But the assumed parallelism between fighting "a ruffian who is attacking one's sister or mother" and going to war for the Doctrine seems hysterical in character and unworthy of the candor with which a vital international problem should be treated.

The best sentiment of the world hoped that the Hague Tribunal would render war unnecessary. Shall we set up an arbitrary and defiant pretension which is outside of the possible jurisdiction of that high and impartial international court? To do this is certainly a backward and depressing step for an enlightened nation to take in the twentieth century.

Cambridge, Mass.

HENRY WOOD.

The Catholic Doctrine of Purgatory

To the Editors of The Outlook :

In your review of Mr. Hutton's "Soul in the Unseen World" you say (with respect to the doctrine of purgatory): "The extraordinary impostures still perpetrated by the Church of Rome in regard to this are sharply exposed."

I contend that the words are as unjustifiable as they are offensive. The Catholic Church has formally defined the true doctrine as to purgatory in one place (Council of Trent, Sess. xxv., *De Purg.*), as follows: "There is a purgatory, and the souls detained there are helped by the prayers of the faithful, and particularly by the acceptable sacrifice of the altar." Nothing more than this is *matter of faith* with Catholics. The space allotted to me is too small to permit of my saying much more than this: First, the Catholic Church must in this matter be judged as a Church by her own clearly stated definitions; second, the faults of individuals among her members, where there have been such, may not fairly be imputed to her; third, experience shows that very few non-Catholics who criticise the Church on this and other matters have a clear knowledge of

either her teaching or her practices. Prejudice and lack of proper philosophic training are no doubt the reasons for the last-named fact. I think The Outlook ought to disown the phrase, "extraordinary impostures still perpetrated by the Church of Rome;" I am sure it means to be fair.

THOMAS F. WOODLOCK.

[The phrase in question was The Outlook's interpretation of the book reviewed, not its own statement on this subject, which it would not have attempted to give in a single sentence.—THE EDITORS.]

The Children's Side of Divorce—Another View

To the Editors of The Outlook :

The article published in a late issue of The Outlook, entitled "The Children's Side of Divorce," is of such a character as to require, it seems to me, some earnest protest; and I respectfully ask space for a few words in reply. Let me say, however, to begin with, that I have never been touched even remotely by anything which has occurred in the divorce courts, and therefore have no personal feeling in the matter. But my sympathies do go out toward all who have suffered from that cause. Let us, however, be fair and just.

That there are scandalous divorces, followed by no less scandalous marriages of the guilty parties, no one is disposed to deny. Unfortunately, there are too many evidences of it to admit of the slightest doubt. But that does not prove, as appears to be so frequently assumed, that there are not others of an entirely different character.

Then, further, any divorce, from whatever cause, or however justifiable or necessary, is confessedly unfortunate and much to be deplored. And none feel this, I am sure, or are more ready to admit it, than those who have felt compelled to seek in that way relief from intolerable wrong, insult, and dishonor. And it may be freely admitted that children do and must suffer more or less from the sins of one parent and the misfortunes of the other. But they may suffer even more

from a continuance in the household and under the influence and control of a grossly immoral and licentious father or mother than from the separation of the parents. A case in point occurs to me as I write. Once when I had occasion to warn a youth against the dangers of the indulgence of strong drink, I was met by the reply: "I have never in my life entered a saloon except with my father." Had the mother of that youth been divorced from his father, and afterwards married an upright, temperate, and good man, who can for a moment doubt that the son would have been a gainer thereby? I submit that divorce is sometimes necessary for the protection of a defenseless and pure woman, and to save her children from ruin. It is a terrible necessity, I grant, but then it *is* a necessity.

The Protestant Episcopal Church has been drawn into the discussion—if discussion it can be called—by Laica. Some persons, not over broad-minded as one is inclined to think, may "deep deplore" what Laica is pleased to call "her [the Church's] lost opportunity." But there are many others, bishops and clergy and faithful laity, who take an entirely different view, and are both glad and thankful that the Church they love was preserved at San Francisco from the mistake of attempting to be "wise above that which is written," and passing a canon more strict than the law of her divine Lord and Master. For, in the judgment of some of the best Greek scholars and interpreters of the New Testament, he does allow divorce for the one cause of adultery.

If that be so, adultery dissolves the marriage-bond in the sight of God, and in reality. And it only remains for the civil courts to declare it, in the interest of good order and the safety of society. The innocent party is as free to marry again as he or she would be were the guilty party dead. So far as the marriage is concerned, the guilty party *is* dead, and the innocent released from the bond.

The idea that the marriage service in the Prayer-Book must be changed if such a thing is to be allowed is as idle as words can be, and quite aside from the purpose. It is the cause of surprise that no one has pointed it out for the benefit of these would-be reformers. The simple truth is, they fail to take account of the

plain meaning and intent of the language employed. It is claimed that the marriage vow is for life. Yes; but how, and upon what conditions? On the condition of mutual chastity and love. This is expressed with sufficient plainness for any one who attends to understand. But the unchastity of either party breaks the contract. It is not in human nature to continue to love and honor an adulterer or an adulteress. It cannot be done. And to require it would be unjust and cruel. Whatever may be the command of human law, we may be quite sure that the Divine Law requires no such impossibility.

It is undoubtedly true, as a general proposition, as Laica states it, that church laws, like civil ones, must be made for the greatest good of the greatest number. But the illustrations cited are not in point. And the attempted application is simply a perversion. The old and safe maxim that it is better that two guilty persons should escape than that one innocent person should suffer is thrown to the winds, and in its place the very dangerous one is, in effect, substituted, that it is better that two innocent persons should suffer than that one guilty one should escape. If this is justice or humanity or Christianity, then these things are different from what many of the best citizens and most intelligent church members have supposed. They prefer to continue to think that one great purpose of law is the *protection* of the innocent, Laica to the contrary notwithstanding.

The Church may possibly at some future time refuse her blessing to the marriage of a pure woman to a virtuous and high-minded man because, forsooth, one of them has been deeply wronged, and the recreant former husband or wife still desecrates the earth; though it is to be hoped that this strange craze has pretty nearly run its course. Still, if it should turn out as these reforming prophets so confidently predict, it is by no means certain that God's blessing will not rest upon that which is under the ban of the Church.

That children may hate those who stand to them in the place of parents, and are kind to them, is quite possible. But has there never been an instance in which a child has hated its own father or mother?

The dislike or the love of a child proves nothing one way or the other as to the propriety of a parent's marriage. There are many things of which children are not the best judges.

The same unwritten law which "forbids the marriage of those suffering from horrible mental or physical disease" should also forbid the marriage of those suffering from still more horrible moral disease. And if by any chance the latter should marry, inasmuch as moral disease is very largely voluntary, and therefore culpable, while mental or physical disease is only a misfortune and not a sin, it would seem that civil courts should cancel the most sacred of human contracts, when its express condition is eventually broken, and the sufferer from such cruel outrage be allowed by both civil and ecclesiastical laws, as many conscientiously believe God's law allows, to enter upon new relations if so disposed, and to rebuild a home.

And in closing I would venture, if I might, to recommend to your correspondent Laica, and to all other like-minded persons, the example of the Lord Jesus, who, in dealing with this most delicate question, so far as the record shows, indulged in no denunciations, but spoke in all calmness, sobriety, and kindness.

PRESBYTER.

Greek Papyri

To the Editors of The Outlook:

While so much has been doing by German and English scholars in the decipherment and publication of Greek papyri, next to nothing has been done by Americans. This is directly due to lack of materials. Of course papyri loaned to our museums by the Egypt Exploration Fund are not available, the editorial rights over them being reserved in England. Similarly, the important papyri recently exhumed by Grenfell and Hunt for the University of California are to be edited by their English discoverers before coming to America. Aside from these, which are to all intents and purposes English collections, there is in America but a handful of Greek papyri that are known to workers in the field at home and abroad. Some of these have been published in "American Journals and Studies" by Dr. E. J. Goodspeed, who has

worked, besides, upon unpublished papyri in the collections at Berlin, Gizeh, and Oxford.

It is incredible, however, that there are not more papyri than these owned in America. The annual visits of many American tourists to Egypt and the ease with which papyri may be had from native dealers in antiques make it a practical certainty that there are such, and it is high time an effort should be made to bring these to the notice of students of papyri, in order that their value may be learned and their possible contributions to the recovery of ancient literature and life be made.

Dr. Goodspeed has proved himself a competent and an accomplished scholar in this field of work on Greek papyri. It will redound to the credit of American scholarship if he can be put in the way of examining and editing any papyri now in the hands of owners who, while prizing them, may have no true sense of their value. If any such owners are among the multitudinous readers of *The Outlook*, will they not communicate with Dr. Goodspeed and give him the opportunity which he seeks? His address is Edgar Johnson Goodspeed, Ph.D., care the University of Chicago, Ill.

PHILIP S. MOXOM.

A Boys' Club

To the Editors of The Outlook:

The "Bethel Boys' Club," a rapidly progressive association of boys of the lower part of the city of Brooklyn, have started a Gymnasium Bible Class made up of boys who are attendants of the Bethel Gymnasium, which will meet in the future on Wednesday evenings at 7:30 P.M. The studies as arranged are calculated to do an almost invaluable amount of good. They consist of inductive studies in St. John and Revelation, the preliminary business life of a boy and its temptations, in conjunction with the Book of Proverbs, Biblical history and geography. This class is placed under the personal supervision of Mr. George M. Kelley, C.E., the Physical Director of the Boys' Club, who understands boys and their wants thoroughly through his long experience with boys' work and boys' gymnasiums. At these meetings there will be fine, forcible speakers, addresses suited to boys, special

vocal and instrumental music, hearty, inspiring singing with a good musical accompaniment. Mr. Kelley's boys have promised to place the Bible Study Department on a very high plane so as to have its influence felt throughout the city, and a great rallying of young Bible students is anticipated. The religious advantages of the Bethel Boys' Club are open to all boys, whether members of the Club or not. These meetings will take place in the big, cheerful room on the first floor, which has been fitted up especially for this kind of work. **

The Most Northern Church

To the Editors of The Outlook:

In a recent issue of The Outlook an interesting item concerning the building of a church edifice at Nome, Alaska, refers to the Congregational church of that place as "the northernmost church on this continent." May I call your attention to the fact that that title of honor belongs to a church a number of years older than the church at Nome, some five hundred miles further north, and more than six hundred and thirty miles away—the Presbyterian church at Point Barrow, Alaska, a ruling elder of which, Peter Koonooya, sat in the General Assembly of last year at Philadelphia as Commissioner from the Presbytery of the Yukon. Such distinction as there may be in location is likely to remain with the Point Barrow church, as it is located on the northernmost point of the continent.

C. L. C.

Dorset, Vt.

Library Work for Children

To the Editors of The Outlook:

As a librarian especially interested in the development of children's work I am pleased to find in The Outlook of February 15 so excellent a presentation of the subject. It seems to me exactly the right kind of an article for The Outlook. I am sure it will be really illuminating to the great number of intelligent people who do not yet understand the importance of the children's movement in modern library work.

It seems to me, however, a pity that so fine an article should be marred by three or four errors. I am taking the liberty of calling your attention to these errors.

1. The degree of B.L.S. is given to graduates of the Albany school and of the State school in connection with the University of Illinois. It is *not* given by the Pratt Institute school.

2. The name of the librarian at Eau Claire is Miss Biscoe, not Miss Briscoe.

3. Miss Moore, who was the librarian of the University Settlement Library of New York, left that position nearly two years ago.

4. The librarian of the Hartford Public Library gathers the school-children during vacation for book talks. She does not give five-minute talks daily. On the face of it, such a plan would be rather absurd.

(Mrs.) SALOME CUTLER FAIRCHILD.

Library School State Library,
Albany, N. Y.

Colonial Government

To the Editors of The Outlook:

May I point out that your position with regard to the Philippine Problem is stronger than you seem to suppose? The soundness of it is illustrated by the case of the Native and Protected States of India. These States, in which dwell perhaps a hundred million people, are under their own rulers, who are, however, guided and advised by white residents, selected with great care by the Imperial Government. The progress they have made under this system may be fairly said to be rapid, in comparison with that of old times, and certainly it is made with "incredibly less tragic experiences."

The examples cited by your correspondent, Mr. John E. Jenkins, to disprove your contention will turn out, on a little closer examination, to be without foundation in fact. England does *not* rule Ireland. Ireland is ruled by a representative assembly in which the Irish people have a larger representation in proportion to their numbers than any other section of the United Kingdom.

The assertion that famines have increased in India under British rule is incompatible with the fact of the enormous and rapid increase of population under that rule. We are apt to forget that the old masters of India kept no records of such trifling events as the loss of a few million peasants through lack of food.

H. M.

Nashua, N. H.

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FRIED ONIONS

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It is a matter of history that Napoleon was a gormand, an inordinate lover of the good things of the table, and history further records that his favorite dish was fried onions; his death from cancer of stomach it is claimed also, was probably caused from his excessive indulgence of this fondness for the odorous vegetable.

The onion is undoubtedly a wholesome article of food, in fact has many medicinal qualities of value, but it would be difficult to find a more indigestible article than fried onions, and to many people they are simply poison, but the onion does not stand alone in this respect. Any article of food that is not thoroughly digested becomes a source of disease and discomfort whether it be fried onions or beef steak.

The reason why any wholesome food is not promptly digested is because the stomach lacks some important element of digestion; some stomachs lack peptone, others are deficient in gastric juice, still others lack hydrochloric acid.

The one thing necessary to do in any case of poor digestion is to supply those elements of digestion which the stomach lacks, and nothing does this so thoroughly and safely as Stuart's Dyspepsia Tablets.

Dr. Richardson, in writing a thesis on treatment of dyspepsia and indigestion, closes his remarks by saying, "for those suffering from acid dyspepsia, shown by sour, watery risings, or for flatulent dyspepsia shown by gas on stomach, causing heart trouble and difficult breathing, as well as for all other forms of stomach trouble, the safest treatment is to take one or two of Stuart's Dyspepsia Tablets after each meal. I advise them because they contain no harmful drugs, but are composed of valuable digestives, which act promptly upon the food eaten. I never knew a case of indigestion or even chronic dyspepsia which Stuart's Tablets would not reach."

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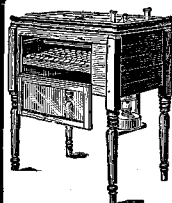
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